The Priest

Edited By Priests For Priests

Schooldays in Rome

November, 1956

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Baer, Urban J.
Brady, J. Francis
Daniels, William J.
Halloran, Thomas J.
Monarski, Paul J.
Paul, John J.
Thomas, Norman J.

Appointed Papal Chamberlains are:

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Wagener, Anthony P.

Married Deacons

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submit for your thoughtful consideration (by Fr. Henkey) is no new thing. It is possibly important to note this. Fr. Henkey himself has been writing on the subject for years — only not in English. (Before he came over here, he was the editor of a Hungarian version of THE PRIEST.) We have ourselves had his article on hand for several months while we awaited space for its publication.

Well, we're happy that circumstances have made the article timely. Really it is always relevant to our times. And we are happy also to say that Father Henkey, now of the faculty of Notre Dame, promises to follow up this one with later ones, as the subject comes into the forefront of thinking, and if it does.

For Your Information

THE following is the full text of the resolutions passed by the board of directors of the North American Liturgical Conference in London, Ontario, August 23, 1956. They were made public at the International Congress of Pastoral Liturgy in Assisi, Italy:

RESOLUTIONS

We, the Board of Directors of the Liturgical Conference, assembled in London, Ontario, Canada, for the Seventeenth North American Liturgical Week, August 20-23, 1956, under the gracious patronage of the Most Reverend John C. Cody, D.D., Bishop of London, express our gratitude to Divine Providence that we live in the period of the great restoration of

THE PRIEST NOVEMBER, 1956 VOL. 11, NO. 11

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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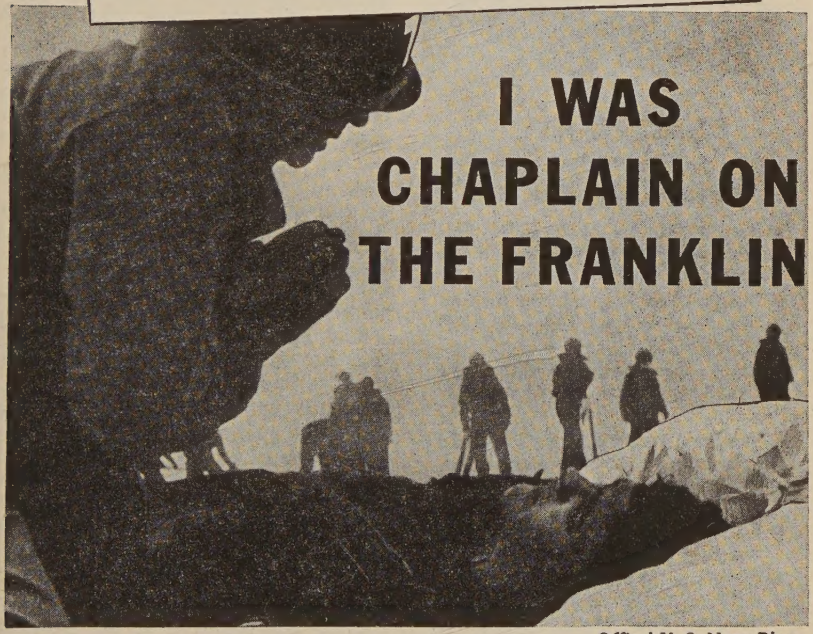

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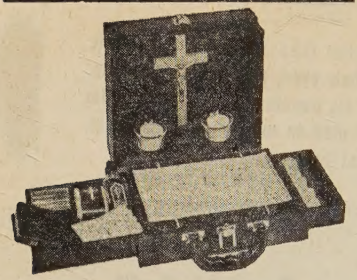

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the prayer life of the Church, which will undoubtedly be known to history as the period of the Pius XII reform.

For this great work our Holy Father first laid the foundations in the encyclicals "Mystici Corporis" and "Mediator Dei." The various steps of the reform have begun to make clear the pattern of restoration: the pastoral foremost; a use of history which respects the past without being held by its dead hand; a simplification and a stressing of those elements which are most important theologically and most conducive to divine worship; a desire that the liturgical life shall enrich personal devotion.

The Holy See has made it clear that recent changes are but steps, that further restoration is intended, and that it will be based on the same principles.

It is because we know that the pastoral purpose of the reforms makes the Holy See eager to hear from the liturgical apostolates in various parts of the world that we record these resolutions which express the desires of this group for the continuation of the liturgical reform. We believe that they fit in with the pattern already established and that they would have special value for the Church in our region:

1. That the wise provisions of the decree of March 23, 1955, on the simplification of the rubrics, which have been enthusiastically received by clergy and laity, be further extended according to the norms already indicated in the decree itself and also in the "Ordo Hebdomadae Sanctae."

The Mass

2. That in the revision of the

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missal the rubrics—following the pattern of the "Ordo Hebdomadae Sanctae"—indicate the participation of the faithful by such phrases as "omnes respondent, omnibus sedentibus et audientibus," etc.

3. That some encouragement be given for the practice, already provided for in the rubrics and now known to be of great pastoral value in fostering popular participation in the Mass, of celebrating Mass at an altar facing the people.

4. That in the printing of the Roman Missal the typographic format indicate clearly the basic structure of the Mass, especially that the Canon begin with the "Dominus vobiscum" before the Preface and conclude with the Amen after the Doxology.

5. That, in accordance with the lead of the "Ordo Hebdomadae Sanctae," all duplications be eliminated from the reading and singing at Mass.

6. That the rules for collects, as applied to sung and solemn Masses according to the decree of March 23, 1955, be extended also to low Masses.

7. That, to enhance the pastoral value of the Mass of the Catechumens, it be permitted in the language of the people.

8. That, for the sake of the vast majority of the faithful, whose only regular contact with the Sacred Scriptures is the reading they hear during the celebration of Mass, the seasonal Masses be given a three or four year cycle of readings, thus enabling the faithful to be nourished by more of both the Old and the New Testament.

9. That, for the sake of the spiritual formation of priest and

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laity, who would be nourished by the daily scriptural readings and by participation in the liturgical year, some limitation be placed on the use of Requiem Masses as now allowed whether by general law or by indult.

10. That the Creed be retained only for Sundays and for feasts of the first class.

11. That some brief form of the "oratio fidelium" be provided, so that the intentions now remembered, for example, in the prayers after Mass, will be prayed for within the Mass itself.

12. That, for the good of souls, some way be found to make the Offertory rite more meaningful for the faithful.

13. That the complete Sanctus (including the Benedictus) be sung before the Te Igitur.

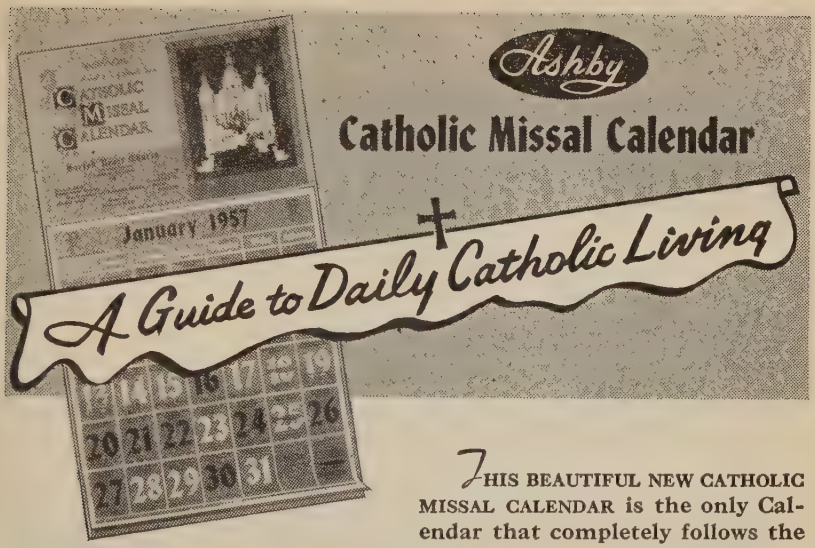
14. That the great Doxology of the Canon, during which, according to Pope Pius XII in Mediator Dei, the people are to be "most closely united with the High Priest and His earthly minister," be spoken aloud or sung by the priest.

15. That the genuflection which now interrupts the great Doxology be delayed until after the people have answered Amen.

16. That the Communion service of the Mass be not interrupted for the recitation of the Confiteor and the general absolution.

17. That the prologue of St. John's Gospel, now said after the dismissal, be made an optional private prayer of the priest.

18. That on such occasions as synods, retreats, and other large clerical gatherings, permission for some form of concelebration be given, at the discretion of the local ordinaries.



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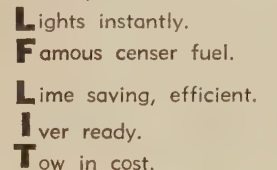

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20. That for priests in the active ministry permission be granted to recite the Breviary in their mother tongue for the following reasons:

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c) For the preaching of the Priest. Recitation of the Divine Office in the same language in which he preaches would give the priest a more vital contact with the Sacred Scriptures, the Fathers of the Church, and the writings of the Sovereign Pontiffs, thus enriching his preaching.

d) For the spread of the faith. Recitation of the Divine Office in the mother tongue and the consequent increased familiarity with the Old and New Testaments would have great pastoral value for the priest in his approach to those separated from the unity of the Church, particularly in predominantly Protestant lands.

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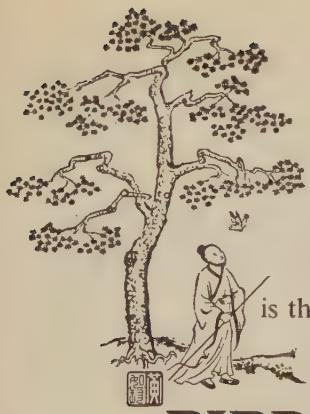

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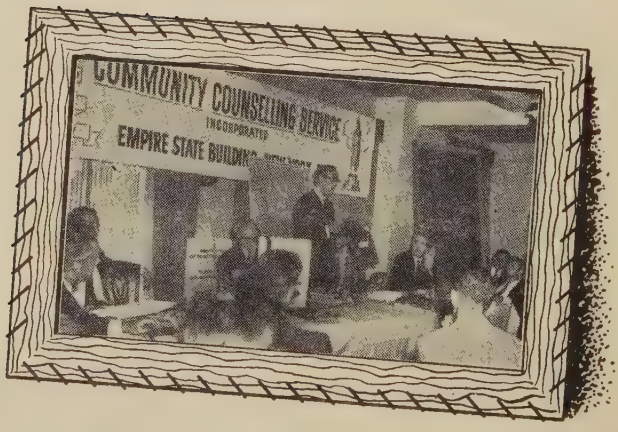

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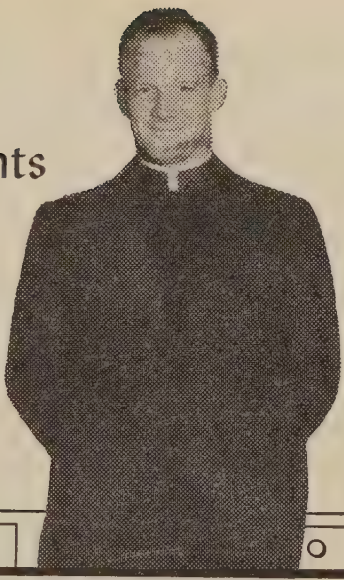

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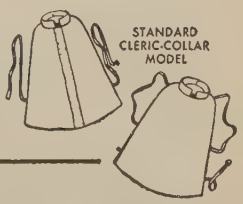

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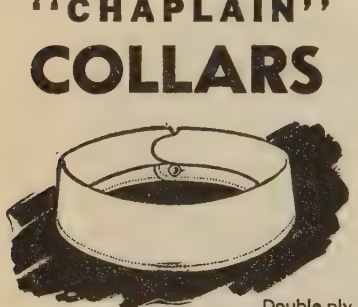

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"If we fail—well, with proper authorization we try to find among those Bishops who combine a great need for priests with Christlike patience, an opportunity for those priests to begin again. But it is surprising how many such men, thus given opportunities, fail and are eventually returned to us. These returnees constitute another problem . . .

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ter could be used in supervised or at least home-based activity: go out for weekend work, temporary cover, etc. We have one such house which is highly successful; some eight padres go out each Sunday."

Of all the appeals that come to our desk, we judge this the most worthy. Perhaps we are not entirely unselfish, for always in the back of our mind is the thought that sometime we ourselves might just conceivably find ourselves remanded to Via Coeli as one of Father Fitzgerald's guests. One can never tell . . .

Prudence In Preaching And Typing

LAST month in OUR SUNDAY VISITOR, we dropped the casual remark that no church or clergyman is going to invert the moral order by preaching that evil is good and vice versa.

Immediately a penciled letter came in asking briefly if it is a sin

1. To curse,
2. To break the speed limit.
3. How much money could you steal without committing mortal sin?

Now the years have taught us prudence in signing and sending moral cases through the mail. You don't generally get all the circumstances, but he has your name at the bottom of an opinion. You're pinned, in other words.

But at OUR SUNDAY VISITOR every letter must be answered, even mail from the insane asylum. Archbishop Noll started that tradition. So we told our correspondent:

1. It is a sin to curse.

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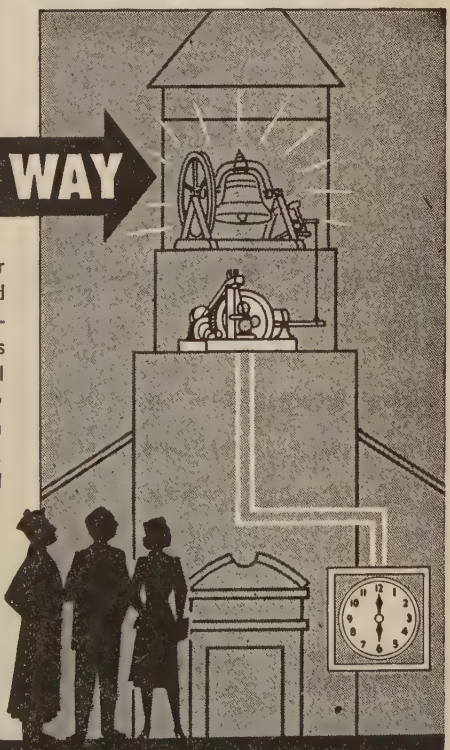

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2. Breaking the speed limit could violate the Fifth Commandment.

3. "Stop worrying over how much you can steal without incurring damnation. If you don't practice honesty and justice you will lose your soul."

His answer came back in six closely-written pages, and here is his story just as he told it:

"It all started four years ago. I heard a young priest preach to his congregation that it wasn't a sin to curse, take God's name in vain if you didn't mean any disrespect to God. He said it wasn't a sin to break any of the penal laws of our country such as speeding and it wasn't a sin to steal as mutch as one days wages which would be considered about eight dollars.

"I loved this priest verry mutch but I just couldn't believe any thing like that. I thought there must be some mistake some where maybe I didn't understand just what he ment. So I began writing letters to find out.

"Choose Your Victim Carefully

"I wrote to our Bishop. The letter came back you could steal sixteen dollars if you stole from a person without any dependents. Then I wrote our Catholic paper and the answer was you could steal up to fifty dollars from a big corporation or a store. Then I wrote the Sunday Visitor and my letter was sent on to Washington. The ans. came back from the National Council of Catholic Men that you could steal up to eighty dollars from the government. I also wrote to Most Reverend Fulton J. Sheene, but got no ans, I also wrote to the Extension maga-

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By M. M. Philipon, O.P., translated by Dom Matthew Dillon, Monk of Glenstal Priory—A careful and complete study of one of the most important spiritual writers of our times, covering the formation, development, and full-flowering of his magnificent work—and written by one who is a master of the spiritual life in his own right. **$3.50**

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zine. The ans, was the same as the others.

"I no personally of four priest that have preached this to their congergation, and another older priest I talked two would not commit himself. four seminary men that was about ready to be ordained also went along with the others and said it definitely was not a mortal sin to steal curse or break the penal laws of our country . . .

"The letter that I got from extension Catholic monthly paper said that the theologians had agreed that to steal the equal of a days pay from a person would be a mortal sin for they would not be willing to loose so large amount. I dont think any one would be willing to have any thing stollen from them and most fathers and mothers would not want their children to steal any thing . . ."

This poor soul was seriously scandalized by an imprudent sermon. But then he went on to stultify a number of responsible persons and institutions. Suppose he had been fronting for some Blanshard in quest of material on Catholic moral teaching? The fellow has accumulated enough source material to make us all look pretty silly before our neighbors.

And it was all so unnecessary! There is one line that provides a safe solution to every moral question received in the mail: "Talk it over with your confessor."

Fifty Years In America

ACTUALLY the date was quite unknown to us; no one had said anything about it. So it was sheer good fortune so far as we

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were concerned that the *Catholic Northwest Progress* took note of the Golden Jubilee in America of the Irish Christian Brothers.

But that is the way of them. They are modesty personified. They never chase down their alumni asking for recognition or favor or preferment. We would say that they are only too modest, really, in an age of publicity where ballyhoo is often confused with merit. These "monks," as they call themselves at home, do their work; they do it well; but they do it quietly.

A lot of us priests in the United States owe our vocation in large part to the Brothers of the Christian Schools of Ireland. They taught us the spirit of religion by living it, for they are very good religious indeed. They seem particularly to love the life of Nazareth; they relive that part of Christ's life which we know as "the hidden life." One does not often read about them in newspapers, not even in the diocesan newspapers.

But we were happy to pick up from the (Los Angeles) *Tidings* that the American Province which started with four brothers now has more than 600 Brothers teaching in thirty-two schools. There are 242 young men preparing for the teaching apostolate within their ranks. The *Tidings* also ran an interesting photograph of the Very Rev. Brother E. F. Clancy, superior general, being warmly welcomed at Castelgandolfo by Pope Pius XII. Brother Clancy served for many years with the present Pontiff in the Vatican Secretariate of State, and our Holy Father sent a special blessing to the Brothers and students on this occasion. If we may say it reverent-

Continued on page 956

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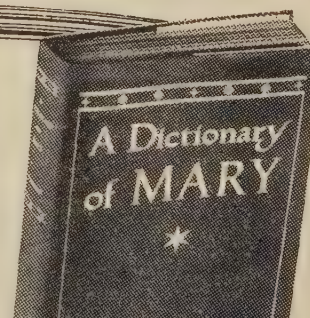

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The Priest

THE PRIEST NOVEMBER, 1956 VOL. 12, NO. 11

Editorial Comment

The New Morality

WE may as well be prepared. "The New Morality" is on its way to the United States. If, indeed, there be a cultural time lag, as is often alleged, it may still be a few years off; but, as was the case with most other intellectual trends and moral fads and fancies from abroad, this too will eventually make its way to our shores.

Something called the "New Morality," both by the Holy Father and by the Sacred Congregation of the Holy Office, has already become sufficiently widespread to warrant an official warning from the Supreme Pontiff and the Holy Office.

On March 23, 1952, in a radio message concerned with the right formation of conscience in our youth, our Holy Father observed that traditional morality faces new challenges from those who would pervert it. "The first step," he continued "or, to put it better, the first blow, against the structure of Christian moral standards would be, as some claim, to extricate oneself from narrow and oppressive surveillance on the part of the authority of the Church." Such thinking would aim at bringing the moral law back to its "original form," freeing it from "sophistical subtleties of casuistry" and leaving it to "the intelligence and determination of each individual conscience."

The Holy Office, on February 2, 1956, faithfully mirroring the mind of the Pope, describes the same tendency thus: "The authors who follow this system claim that the decisive and ultimate norm of morality is no objective right order determined by natural law and from this source known with certitude, but some inward judgment and light of the individual mind by which in a concrete situation that mind knows what to do. The ultimate practical decision in this view is not, as objective ethics has traditionally taught, an application of law to case when circumstances have been

prudently noted and weighed, but that same inward enlightenment and judgment." One might mark the following passage which gives the flavor of the so-called "New Morality": "This judgment, at least oftentimes, is not at all measured by any objective norm outside man and independently of his objective opinions; it is not to be measured thus, nor is it so measurable. It is fully self-sufficient."

Widespread Influence

Earlier the Holy Father pointed out the sad fact that this new ethical outlook manifests itself "in some degree everywhere in the life and faith of Catholics, and to some extent affects everyone, but especially youth and its educators." Four years later the Holy Office apparently finds the danger unabated. It confesses that this vicious attitude "has permeated a wide area even among Catholics." Accordingly, ordinaries and professors in colleges, seminaries and universities have been expressly put on guard and the system, by whatever name it be called, officially condemned.

It has in fact been designated in various ways, each of which expresses some aspect of importance. The Holy Father has called it ethical existentialism because philosophically it derives from Sartre's brand of existentialism. Readers interested in these more philosophical phases may conveniently be referred to Father Coplestone's latest work *Contemporary Philosophy* (Newman Press, $4.00) which treats them lucidly, or to Vincent Smith's *Idea Men of Today* (Bruce Publishing Company, $5.00) which contains an admirable brief survey of the whole movement, whether atheistic or Christian.

In practice, Sartre's ethical attitude is derived from his own intense denial of the role of the intellect and his consequent emphasis on the subject. It is that there can be no universally obligatory moral law since there is no discernible absolute value. Man is simply the sum total of his own character, his physical and psychological make-up, and the concrete situation in which he finds himself and has put himself. Ultimately, then, the individual creates his own values which alone can be valid for him. It is irrelevant to speak of *the* law; there is only *my* law.

Despite the emphasis laid here on a new liberty, this is rather the old license, if justified in terms that sound new and offer theoretical novelties. Hence the appropriateness of another title by which the Holy Father designates it, ethical individualism; for the individual conscience thus becomes perfectly autonomous. Man recognizes no norms other than those of his own devising.

It is idle, however, for these thinkers to speak disdainfully of casuistry as "sophistical subtlety." The fact is that there must always be casuistry which is simply the application to the case. It may be interesting to note that the modern objection is the exact opposite of the older one. Opponents used to say as a kind of commonplace that casuistry was the preoccupation solely with single instances at the expense of principle. The new objection would urge that Catholic dogmatism is unjustifiably concerned with promulgating her pseudo-universal laws in terms of God and a non-existent immutable nature to the detriment of the individual who alone is real. Then, witless of its position, this new morality necessarily employs its own kind of casuistry.

It must be noted that our aim here cannot be the refutation of what are to us fairly obvious errors. This would involve on the philosophical level the establishment of the objective existence of an ultimate and proximate norm of morality, and on the theological level the legitimacy of the authority of the Church.

Psychological Appeal

And, really, what makes the error so insidious and so much to be feared is that its strength will lie not on the metaphysical or theological plane but in its specious psychological appeal to every man. In this context another name finds its justification — situation ethics, a term employed by the Holy Office.

As such this is no new thing but a manifestation of the age-old instinct of man in a given moral "situation" to find a facile solution at the expense of the law. We priests are only too familiar with its workings. Your parishioner makes a sad mistake in marriage. Who is wrong? Not he — the Church is too rigorous! A couple solves an urgent problem by unnatural birth control — the Church's laws are outmoded, or the law doesn't apply in their case.

In an address to the World Federation of Catholic Young Women in Rome, on April 18, 1952, the Holy Father offered another instance of how this law of self-exception and rationalization can work in its modern setting: "Here a seriously formed conscience might decide that because of a sincere mutual inclination physical and sensual intimacies are in order and these, although allowed only between married persons, would become permitted manifestations of this inclination." Even if the autonomous conscience were to decide that "the abandonment of the Catholic Church and the joining of another faith brings it closer to God, this step would be 'justified' even though usually it

would be considered as falling away." What the Holy Father well calls "the open conscience of today" always holds as a first principle the supremacy of personal values.

The Pope's Answer

While it is pertinent to ask how we are to stem this tide of immoralism, one must not expect some shortcut novel solution. The Holy Father has remarked, "It is necessary to get back to fundamental concepts of Catholic doctrine." The problem is basically one of education, both intellectual and moral. "For the preservation and development of the Faith," he urges "that the conscience of the young man and the young woman be formed at an early age and developed according to correct and sound moral norms."

He asks that a genuine spirit of sacrifice be inculcated. This can grow naturally and spontaneously, with God's help, only from a real grasp of the truths of our Faith. Here lies the dogmatic foundation.

Its aim is to make Christians self-sufficient in quite another sense from that of the existentialists. As the Holy Father put it strikingly: "All sound education aims at rendering the educator unnecessary little by little and at making the educated independent within the proper limits."

There are occasions in the lives of many people when they cannot be unaware of the necessity of sacrifice. The Holy Father cited the case of Saint Maria Goretti and of the Mother of the Machabees. In our own time there are parallels enough and dangers "Extraordinarily numerous."

Modern Catholic education must, therefore, aim at producing the "perfect man according to Christ . . . a man who is of age which goes with responsibility" and who also has the courage.

Two directives he would single out for the guidance of the educator and for the solution of the problem at hand:

"(1) The faith of young people must be a praying faith. Youth must learn how to pray. Let this prayer always be suitable in measure and form to the age of youth, but always with the realization that without prayer it is impossible to remain faithful to the Faith.

"(2) Youth must be proud of its Faith and acknowledge that it costs something. From earliest childhood the young must accustom themselves to make sacrifices for their Faith and walk before God with an upright conscience and reverence for whatever He orders. Then youth will grow as if by itself in love of God." —G.J.G.

Deacons With Families

Charles H. Henkey, S.T.D.

Worker-priests? No! Let the worker become a deacon

EVER since the holy pope, Pius X, chose for his motto the courageous words: "Instaurare omnia in Christo" (To renew everything in Christ), a deep process of fermentation has been permeating the Catholic life. Eucharistic devotion, the liturgical and biblical movements, an ever-growing consciousness of our membership in the Mystical Body, lay-institutes (a completely new form of religious life), the Mission of Paris, and so many other manifestations of Catholic vitality witness that Catholicism is, in spite of the losses suffered through atheism and even more from the modern indifferentism, far from being stagnant or defeated. Perhaps some narrow spirits of little faith will consider all this merely a desperate struggle to regain the former positions, but great spirits, like Cardinal Suhard in his wonderful Lenten letter of 1944, "Growth or Decline?"[1], announce clearly that religious unrest in the Catholicism of today is promising.

New ideas are always appealing, for instance the daring attempt of the worker-priests in France, but they are not always successful. If ever, so now, we should observe the warning of St. Paul: "Test all things; hold fast that which is good." Nor should we be frightened because something is new. Before rejection, things should be first tested. The idea of the worker-priests was really a shocking one. Still it was duly tested.

In the following pages I wish to give an account on another new suggestion—just recently proposed in Germany by Fr. Wilhelm Schamoni[2] — which tries to solve the same problem of an effective penetration of the world, but approaches it from the opposite side. Not that the priest should become a worker, but that the worker become a *deacon,* a consecrated deacon, strengthened with the graces of the Holy Orders.

The Idea

Schamoni's idea is this: There is an enormous scarcity of priests all over the world. Investigating the functions and importance of deacons in the primeval Church and in the early Middle Ages—although he admits that the subject is not yet sufficiently explored—he found that the deacons had not only a very important part in Church government, assisting Bishops and the Pope (in this latter relation their task

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Father Henkey is teaching now at Notre Dame. Before coming to America, he used to edit a clerical journal in Hungary.

was taken over by the College of the Cardinals) but also as *leaders of rural communities in the missionary age of Europe.* They started the new communities, visited from time to time by the Bishop or priest, and they were the religious leaders there until the community grew strong and numerous enough to be established as a parish with a resident pastor. This system must have been very similar to the one used today in the missions at the start of new centers, or to the one suggested by P. Nadal, S. J. for Germany after the reformation or even more to the one realized in Hungary during the Turkish rule in the 16th and 17th centuries. The only (but essential) difference is that in the old system we had consecrated deacons, in the later only commissioned laypersons.

Why Not Today?

The way to use of consecrated deacons as helpers in the apostolate is blocked by two difficulties:

1) According to the present stage of sacramental orders, the deacons must already have made a vow of celibacy, as the deaconate is considered practically a grade toward the priesthood.

2) Consecrated persons should be supported by the Church and they are not supposed to earn their living through some worldly profession.

None of these difficulties is of a dogmatic character. They arise out of present Church discipline and custom. Thus the same authority in charge of that discipline has the right to change or modify it according to the real needs of Christian life and the apostolate.

The idea of admitting married fathers of families to the deaconate seems to be very promising. Through such locally resident-deacons how many small communities in territories of a missionary character could be strengthened by the presence of the Blessed Sacrament and even through frequent Holy Communion? Regular Sunday services could be held in every place, consisting of prayer and teaching and Holy Communion. Sick people could get more frequently to Holy Communion; the dying could have it at once without waiting for the priest coming from miles away. There would be a consecrated person, with hierarchic authority, to take care of the community until a resident priest could be installed.

There is no danger, in this system, of human ambition looking for compensation in this holy office. The deacons are supposed to be persons who have already secured for themselves a position providing a decent living for their families.

As the deacons would do their work as "overtime," not for salary, nobody would seek

this position if not called by real zeal to sacrifice his leisure for the service of God.

It should be a matter of legislation that no second or mixed marriages be allowed and that exemplary family life be made a basic condition.

There emerges the possibility also of having fulltime deacons who would earn their living in their sacred ministry, though still married. This would offer the welcome chance of a consecrated life to some former students for theology, who because of celibacy had given up their vocation. Also it would make it possible for convert-ministers and clergymen to continue their work in the service of God.

Such full-time deacons could be very useful, for instance, in parishes which could support a priest (there is a church and rectory) where there are no priests available. In missions how useful could this teacher be, a fulltime worker at the same time in possession of this Holy Order.

Lay Apostles Inadequate

It is a possible dangerous one-sidedness on the part of modern Catholic thinking to overemphasize the importance of the lay apostolate as if on it alone depended the growth or decline of the Church. The lay apostolate is absolutely necessary; it cannot be replaced by any qualified apostolate based on Holy Orders. But—with Schamoni—let us also put the other side clearly before our eyes: no lay apostolate whatever could replace the special work for which Holy Orders are given. Schamoni insists very much on the importance of ordination in the apostolic work. Through lay apostles at work, the Church still does not penetrate the profane world. And also: the more the lay apostles work, the more the priest has to do to follow up. So the lay apostolate does not offer too much help when we complain that there are not enough priests; it can only make us aware of the burning need for more priests. Such helpers increase the burdens of the overloaded priests by asking even more from them. No wonder that the clergy sometimes are not very enthusiastic for this kind of help.

But beyond these considerations of a more practical character, there is a very serious theological reason why Schamoni thinks persons engaged in the apostolate should be ordained. In the case of the lay apostle, only his subjective personal quality, zeal, piety and charity are at work. If the same apostle were ordained, then there would enter also objective sacramental grace, the opus operatum. We base our priestly work mostly on these graces of Holy Orders, how then could we expect other people to do the same kind of work without

them? Without Holy Orders, the lay apostle's work seems to be more a kind of a praiseworthy free-lancing than a full-range participation in the hierarchic apostolate.

Some Personal Reflections

I am personally quite enthusiastic about this line of solution as proposed by Schamoni—the more so as I myself as far back as 1939 published an article with about the same suggestions.[3] However I would insist much more on the non-professional character. For these deacons, in most cases, their Holy Order would be a "sideline," an overtime work.[4] At present we know only of professional clergy, living and working in — and supported fully—by the Church. To admit non-professionals to Holy Orders (in which cases the Church would not insist on celibacy), would be of more consequence. It would mean not only an increase of the number of the workers without increasing expenditures, (as they are supposed to have their living) but also a basic change in the structure of the Catholic life. There is much complaint against a caste-spirit in the clergy. The wall of separation seems to be too high. The worker-priests tried to jump over it, but this did not work. Our idea follows a different path, opening the gates of the impermeable fortress.

Notes:

1) Emmanuel Card. Suhard, **The Church Today** (Chicago: Fides, 1953). It is a pity that this excellent edition omits to mention in which years the documents were written.

2) Wilhelm Schamoni, Familienvaeter als geweihte Diakone, (Paderborn: Schoeningh, 1953), 76 pp., with "Imprimatur."

3) In "Papi Lelkiseg." (Priestly spirituality), Szeged, Hungary.

4) Schamoni uses the expression: "nebenberuflich." Dr. Otto Karrer suggested this to me when he translated my manuscript into German in 1949.

Co-existence

If the Soviet rulers were at all serious or sincere in their "co-existence" talk they would first of all call off completely all Communist activities outside their Iron Curtain orbit. These activities aim at subverting, overthrowing and replacing governments with which the U.S.S.R. is supposed to be at peace and with which it may even have special treaties of friendship—like the Sino-Soviet Friendship Pact of 1945. Moscow has to meet this absolutely necessary prerequisite before the policy of "co-existence" can have the slightest substance to it.—**Report of the Executive Council to the 73rd convention of the American Federation of Labor.** Quoted in **Catholic Mind.**

'Collecting Again, Father?'

J. P. Halpin

An essay on fund-raising

MONEY is a means, not an end. From the discussions, announcements, harangues and appeals, Sunday after Sunday, one gets the impression that many consider it an end instead of a means. I shall not enter into the question of the need of money or how a parish or institution could exist without it. I shall simply treat how it can and should, in my opinion, be acquired.

It is, of course, possible to exaggerate on this subject by drawing unwarranted conclusions from particular incidents. But it is not easy to exaggerate the extent to which undue stress on money can lead. Some of our readers will know of instances where people have been held up at the door of the church for entrance fee, where the priest would not arrange a marriage until church dues were paid, or even would not attend a sick call in a family that was behind in its payment.

These are extreme cases. But there are the more usual instances where the announcement for money completely overshadows the reading of the Gospel. Constant harping on money has in the past alienated members of certain racial groups accustomed to state-aided churches and unused to contributing directly to the support of their pastors. Even today, well meaning but argus-eyed clerical fund-raisers can make church-going unpleasant for the financially embarrassed Catholic.

Not all priests, nor even all pastors, talk money. Many are constitutionally unfitted to do so. But often the most reluctant is obliged to read out lengthy financial announcements with which he has little sympathy. Readers may recall the story of the missioner, who, reading the announcements, suddenly met the startling assertion: "Next Sunday at all the Masses there will be a special collection for the new priests' house. BOOM! BOOM! BOOM! My friends," he said, "I do not understand this, but I read it to you just as it is!"

Revision Called For

From the heavy accent that has been laid on money in our churches the clergy have gotten a reputation for acquisitiveness that is not merited. Many of our people seeing a priest approach their house think they are going to be "touched."

This, to my mind, indicates that our system of money-getting could stand a little revision. The ordinary human being who is getting something out of his religion is usually willing to pay for it. There are no col-

Father Halpin is chaplain at St. Agnes Hospital, Philadelphia.

lections in synagogues, there are no collections in mosques, there are no collections in Hindu temples. Yet from free offerings made by worshippers (at times, it is true, aided by a little moral pressure), these institutions are often among the richest moral entities in the country.

I hear it said: "You don't understand the business side of the Church. You never had to run a parish or collect." Oh, yes I did. I have had that experience and I know. I have been assistant, pastor, collector, financial secretary, after having attended a school of finance in Philadelphia and having graduated from the best salesmanship school in New York.

Business is service, and people will trade where they can get the best and most, in service and in goods, for their money; as long as a business man maintains that idea, his business will prosper; as soon as he neglects it, he ends his prosperity.

Business is simply an exchange of values and is accomplished by securing customers. We secure customers by demonstrating to them that we can serve them, that we can do something which will please them. When we prove to the people that we can serve them to their satisfaction, they will come to us and buy our goods. This can be applied to hospitals, colleges, parishes, or to any other institutions for which we have to raise money.

Business is founded on service: Good business on good service; the best business on the best service. And I know of no easier way of improving business than by improving service. The man who aims at increasing sales, or who hopes to prevent others from winning his customers, must bend all his energies to serving his customers more faithfully. His constant aim must be service, better service, higher and more efficient service.

When a business man opens his store in the morning for business, it is an invitation to the customer to enter; and when the customer has entered, the business man will 1. walk forward promptly, 2. greet him politely and smilingly, 3. wait on him courteously, 4. deal with him fairly and squarely, 5, thank him kindly: for on the customer's good will depends the future success of his store.

Application To The Supernatural

Could this be applied to church matters? Why not? The supernatural is founded on the natural. Executive ability, according to a great railway man, means in the last analysis, the ability to satisfy the people who are to be served. The man in authority, if he would lead, must have regard for his men, and he must be able to listen, to encourage, to suggest, and to

advise. Kindness, not assertiveness, moves men to willing service in return. This is just as true in the sanctuary as it is in the market place.

As a practical hint, I would suggest that all priests be given a course in salesmanship. They are already taught public speaking, though this is at times hard to believe! Why should they not be taught to sell the greatest thing on earth? For Christ we are ambassadors: For Christ too we are salesmen.

If the seminary curriculum is too crowded, how about a summer course or an evening course in sacred salesmanship? The art of persuading others to accept what we have to offer implies benevolence, patience, tact—a high degree of practical Christ-like charity. Such a course might even profitably be the concomitant of the annual retreat.

A drive to raise a million dollars for our new diocesan college had been announced, and I was sent out to work on it. My business was to make known the need of the college for the children of our people. Selling a college to the people! Among the parishes I visited was a Polish congregation. They had had a drive for the support of the people of Poland—those poor victims of the war—three weeks before and had raised something like $3,000. It was an inland parish, 15 miles from a railroad, of about 200 families. Going over in the stage coach, I was pondering how to approach the people, remembering the recent drive and their generosity on that occasion for their own people. It was a Saturday night when I arrived at the place. I talked the matter over with the pastor. After some generalities and pleasantries, he said:

"You here for the drive?"

"Yes," I answered, "that's what I came for."

"I don't think you will get much. I mentioned the matter to some of them before you came. They said they didn't think the college would be of great benefit to them. They don't want a college. They are against it. Besides we just had a drive three weeks ago."

"Well, we'll see tomorrow," I said, not much encouraged by the opposition expressed.

Getting Acquainted

On Sunday morning, I went over to the church and walked around outside as the people came for Mass. I was getting acquainted with them just as a businessman would do. To my surprise, a man seeing me in friendly conversation, walked up to me and in an important way said that he was a trustee and that he wanted to speak on behalf of the congregation. Usually he is one individual to whom the pastor has to pay attention. Many dioceses have

done away with the trustee system. "Go ahead," I said. And he talked. By the time he had finished, about 30 people had gathered around us. Then I started. When I had done, he looked pleased—if a trustee can look pleased—and said, "It's all right. It's a good thing; but all I shall give is $25." Then the bell rang for Mass and everyone went into the church. I went into the sacristy to be ready to preach at the Gospel, but not before shaking hands with the important trustee, and thanking him. He had in the meantime given me a check for $25.

At the Gospel, the pastor sat down and I preached. I thought that I understood the people; the trustee had given me the cue. First I congratulated them on their success in the recent drive. Then I spoke of the necessity of educating their children; and finally ended on the glorious future of the Polish people. It was business principles applied to the matter in hand; and I could see that the people were pleased. After the Mass, I took up the collection outside the church. The man who had given me the $25 patted me on the shoulder and said, "Professor, give me back that check. I mean to make it $100 for the college and $25 for yourself." I thanked him, to be sure; and I am stating a fact when I say that at the two Masses, I received something like $8,000 for our new college from that small congregation.

On another occasion, we had a drive for the orphans and old folk. Our parish was assessed $40,000. For six weeks I visited each family, talked over its financial situation, how much it could afford, and so on. From some families I refused to take any money because they needed it worse than the ones for whom I was collecting. Yet in those six weeks I received in cash more than $50,000.

Straightforward Methods Needed

No one will deny that our churches need money. But that does not mean that dubious methods of raising it should be used. I know of churches where people seldom hear about religion, but where there are three collections at every Sunday Mass during the summer and lengthy announcements made about money. One man—a good business man—told me that he gives $20 every Sunday in order that his name will be read out, thus advertising his place of business, and it pays him well to do so. Announced Masses too are a steady feature, though the priest knows that some people would not give these intentions if their names were not to be read out. If such announcements were printed and pinned to a bulletin board much time would be saved that could be devoted to religious instruction.

What the country needs and what the pulpit needs is to get

back to Our Blessed Lord. How many people ever read anything about Him? If He is to be made better known to Catholics it will have to be in our churches.

We must have churches; we must have schools; we need buildings of brick and mortar. And for them we have to have money. However, we need far more good men and good women, good boys and good girls —living temples of the Holy Spirit, who will live on and on when our churches and our schools have ceased to be even a memory.

Emphasis must be kept in the right place. Selling our religion is as old as the Apostles; and we should know how to do it. Collecting money is just as old.

St. Paul did it. But observe how: "Concerning the collections that are made for the saints," he wrote to the Corinthians, "as I have given order to the churches in Galatia, so do ye also. On the first day of the week let everyone of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made. And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem." In a few verses he dismissed the whole money question. Any priest who maintains this Pauline proportion in his announcements and preaching will truly be able to say with the Apostles: "We preach Christ and Him crucified."

It's Always Worth While

A certain priest was called to the rectory office to speak to an elderly man who was begging.

In the course of the ensuing conversation, the priest discovered that the man had been neglecting his spiritual duties for more than a year. So indifferent did he seem about it that the priest, at last, lost his temper completely and told him he was good for nothing, a worthless Catholic, and then he showed the beggar the door.

That night the priest dreamed that Almighty God was speaking to him concerning the same man.

"I have put up with that old man for nearly seventy years," said God, "and you couldn't put up with him for even a few minutes."—Fr. Cyprian Truss in **Say It With Stories.**

'Missa Sicca'

Pioneering days

Cornelius McGraw, C.P.

MOST of us Catholics take present-day religious blessings for granted. Few of us reflect that they are blessings and that our ancestors in the faith, in this country, lacked most of them.

I was conducting a mission in a Southern city and in my room I found a little work entitled: "A Catholic History of Alabama and Floridas." It was written by "A Member of the Order of Mercy" and was published by Kenedy in 1908. Reading the book made me feel very humble and very grateful.

It was dangerous to be a missionary and even a Catholic in those early days. Father Du Poisson, S.J., was struck with a tomahawk while carrying the Blessed Sacrament to a sick person in Natchez. Father Segura and ten other Jesuits and a large number of converts were massacred in 1570 by Indians led by an apostate chief. Father Corpa was slain at the foot of the altar (1597) in St. Augustine, Florida. Father Senat, S.J., was burned at the stake on Palm Sunday (1746). People carried guns to church. The arms were stacked in front of the building and sentries paced up and down during Mass. In 1704 "the English under Governor Moore of South Carolina massacred 800 Christian Indians and led 1,400 into slavery." Many of the missions in Florida were destroyed.

Father Cornelius is at the Passionist Preparatory Seminary in St. Louis.

Dogs And Mosquitoes

Annoyances were many: Indians, English, and dogs were a problem. We read that Count O'Reilly, Spañish Governor of New Orleans, "was interested in all that concerned Divine Worship" and that he even "requested the Commandant at Natchitoches to keep the church clear of dogs during services." "Mosquitoes at Biloxi are worse than the plagues of Egypt, and cause more swearing since the French have been in Mississippi, than has previously taken place in all the rest of the world."

Bienville writes: "Mosquitoes are here in Biloxi almost the whole year. At this moment they sting me in close ranks. In December, when there should be none, there was such a furious quantity that I could not write a word without having my hands and face covered, and it was impossible to sleep the whole night. The French at this fort told me that there is such a prodigious quantity that the air is darkened and that they cannot distinguish one another at ten paces." Then too, the Marguilliers (church wardens) were very troublesome,

not only at New Orleans but at Natchez, Mobile, St. Augustine, and other places. They deposed pastors, refused to accept new ones, took possession of church property, and defied the Bishop when they had one to obey.

Vocations to the priesthood were scarce. The only French vocation in Louisiana in the 18th century was Etienne Bernard Alexander Viel, born at New Orleans in 1736. We are told that "he was the greatest living Latinist and thought nothing fit to be published unless in Latin" but he spent most of his life in France and died there.

Many of the clergy in the Floridas came from "the oldest Irish Missionary Seminary in the World: Salamanca. It was founded by Philip II in 1592 and endowed by O'Sullivan Beare."

When Bishop Portier was consecrated for the new Vicariate of Mobile, he was the only priest in the Vicariate. "I need two or three priests but I am afraid to ask for them as I fear I cannot support them." The Bishop had neither chapel nor residence. He had no mitre, no crozier, no pectoral cross. He built a church twenty by thirty feet in size and a palace of two rooms.

"It was not easy to get Bishops for these Southern Cities. Although the desire to be a Bishop may be a good thing, this was a good thing which the Southern clergy seldom or never seem to have desired. A command was often necessary to force them to accept Episcopal consecration." Father Nerincks absolutely refused to become administrator of New Orleans. Father Jean-Jean returned the Bulls and fled New Orleans and hid. Bishop Portier declined Mobile and returned the bulls but they were again forwarded to him. Bishop Rosati, appointed to New Orleans, besought Leo XII to be allowed to decline but was refused. Bishop Leo de Neckers reluctantly accepted in 1829. Bishop Lavialle declined Savannah.

Under the French much of the territory was governed from Canada. The Bishop of Quebec made Mobile a parish in 1703 and a Canadian Vicar lived in New Orleans. Under the Spanish, Cuban Bishops (Santiago and Havana) governed. Father Hassett, pastor of Pensacola, and his assistant, Father Michael O'Reilly, had to get faculties and installation from Santiago de Cuba. Missionaries at Philadelphia had to apply to the same Bishop for Holy Oils which "were supplied *with the consent of the King of Spain.*" "Unable to obtain Oils as usual from England, and intercourse with Canada being impractical, the Holy Oils were supplied from the same source in 1779."

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Missionaries of the Thirteen States besought the Pope to give them a Superior. They lament that "no one in these regions can bless Holy Oils, Chalices, altar stones; no one can administer the Sacrament of Confirmation." They request the Holy Father "to empower a priest to perform these offices in the present necessity, that people may no longer be deprived of Confirmation or die without Extreme Unction." Many thousands had died without the Sacrament of Confirmation. Baptism was conferred without the anointings.

French and Spanish Faith

The French and Spanish, though much given to human weaknesses, loved their religion. They sang the Litany of the Saints, the Vexilla Regis, the Stabat Mater and the Te Deum at a moment's notice. When Mass was impossible due to the lack of bread and wine, or to the lack of a priest, they read a dry Mass — the Missa Sicca — sometimes with deacon and sub-deacon. Vestments were worn. Offertory, consecration, and communion were skipped but the rest of the Mass was read. It seems our European ancestors used this form of devotion for afternoon funerals and weddings when a real Mass could not be said. It was also said at sea (Missa Nautica) in rough weather; and for "hunters in a hurry" (Missa Venatoria).

Father Jungmann, S.J. (*Mass of the Roman Rite,* Vol. I, pp. 385-6) says the Dry Mass came "originally from a rite customary at Communion of the sick. The Mass formulary was read even to the Sanctus; then skipping to the Pater Noster; and Communion was given in the usual way under the form of bread." The survivors of De Soto's expedition read a "dry Mass" and the Spanish settlers driven out of Florida, after the treaty of 1763 consoled themselves in the same way.

The "History of Alabama and the Floridas" abounds in items of human interest. The author says that the church at St. Augustine, Florida, was 50 by 36 feet in size and that many of the congregation stood in the street during services but it had a good organ, and the King of Spain paid the organist $275 a year. The United States government sent money to the Order of Mercy and to other European religious communities for the redemption of captives in the Barbary States. The author notes among the visitors at Spring Hill College in the year 1850: Father Matthew, Father De Smet, S.J., Orestes A. Brownson. John Mullanphy of St. Louis is "said to have bought the bales of cotton used by Jackson in the defense of New Orleans and sold them for a large sum which he devoted to charity."

Never A Dull Moment

The ups and downs of twenty-five years

An Oblate of Mary Immaculate

THE hotel door was only a few feet away. I was between trains in Chicago on my way home.

"Father!" A woman's voice called behind me. I went over to her.

"May I speak to you, please," she pleaded.

I saw that she was hysterical. "Come into the lobby," I suggested, "and let's talk there."

In the lobby the woman pulled up her left sleeve, displaying a large cut which had been sewed up, about six inches along the length of her wrist and three inches across it. "I'm going to do a good job this time," she said fiercely, and reached into her bag.

At the time I was ordained only four days. Quite bewildered, I prayed for guidance, recalling the "dabitur" promise. Then the words of St. Paul came clear to mind as suffering suggested suffering: "I . . . fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church. . ." Then came the words of the catechism: "God made me to know, love, and serve Him in this life, and to be happy with Him in the next." In two hours the woman went away, smiling and happy. I went to breakfast.

So began, that morning after my fourth Mass, a parade of incidents that have kept twenty-five years in the ministry without a dull moment. Some, the smaller events which fill every day; some, different, strange, that haunt the memory . . .

* * *

"No, Father, the child is not in the nursery. Please follow me." In the city hospital I followed the nurse into a private room to the crib where the baby lay. I could see immediately that the deformation which the child suffered would bring on infection, that the child could live only a couple of weeks, a month at most. I baptized it, took from the nurse the necessary information, and prepared to leave to visit the mother.

"May I ask you a question, please, Father?" The nurse looked troubled.

"What's the problem?"

"It's this, Father. I've been ordered by the head nurse not to let the child live—to starve it to death. I don't want to, but what can I do?"

"What authority has the head nurse to order such a thing?"

"I don't know; she told me: 'Don't let the child live.' What can I do?"

"You feed the child," I directed, "and if you have any trouble with the authorities, let me know. I'll assume the responsibility."

The nurse prepared a formula for the baby, secretly, and fed him. Even at that he lived only ten days; infection had set in quickly. I couldn't help wondering: how many other children—or grown-ups — had the head nurse condemned to death?

* * *

"Well, Father, we just never told Bud that he was adopted. Now we see that it was a terrible mistake. Yesterday he got into a fight with a boy in the neighborhood, and when this boy started losing to our son, he said to him, 'You're not your father's son anyhow,' — just like that. Father, we're sure we never told anyone, and how this boy found out we just can't imagine. But what do we do now?" Husband and wife sat on the rectory sofa, the picture of dejection, frustration, questioning.

Bud was now twelve and old enough to understand if properly told. "You'll have to prepare him for the truth," I advised, and suggested a plan that would include several items and cover several approaches. For instance: Bud's thirteenth birthday was coming up in a couple of months . . . "Build up to that. Say 'We'll have a big surprise for you on your birthday. You'll become a teen-ager then, a big day in your life. We want to *make* it a big day in your life.'" So it happened that some days before his birthday Bud picked out a suit of clothes—his first suit. Later he was allowed to choose a watch. As the day approached, a novena: Mass every morning, with Holy Communion—all three together. On his birthday, the Mass was for him, all for him; all went to Holy Communion. In the evening, dinner out, a show, then back home, the cake and the watch, now suitably engraved.

"Son, we have something important to ask you tonight. When you were a baby, we adopted you. You didn't have much to say about it then, but tonight, if you're pleased that we did it then, would you tell us now? And — maybe — you would be willing to return the favor and tonight adopt us as your parents . . . sort of officially, now that you're thirteen?"

The words didn't come easy but Bud found them . . . and he knew . . . and would always know . . . with love and gratitude. And peace returned to two troubled hearts.

* * *

"I just got a call," the pastor explained, "from the Methodist church on Third Street. They'd like a lecture next Sunday night. Want to take it?" He handed me a phone number to call. "At this number you will get more details on what they want."

I called the number and spoke to the chairman of the group, asking him to name the subject he wanted me to speak on. He seemed unable to pin-

point any one topic. I helped him: "Let me suggest some topics: There is a God; The Bible is the Word of God; Jesus Christ is the Son of God; Jesus founded a Church. To this Church Jesus gave authority to teach, rule, and sanctify all men. He made this Church different from all other churches in four special ways. The Catholic Church is that Church."

"That's it!" he exclaimed. "That last one: The Catholic Church is that Church. Would you speak on that topic please?"

"With pleasure."

So it was that on Sunday evening at six o'clock I was in the hall of the First Methodist Church on Third Street. At four o'clock I had come to the hall and, on the big blackboard, had written a resume of my topic with the texts I was going to use. Now, about twenty-five people were present, in age from 18 to 25; two ministers sat at desks in the rear of the hall. I began my talk, developed the topic, all in an atmosphere of good will. Then came the discussion. The young folks were interested, aggressive, but polite. One point led to another, and then, for the first time, one of the ministers asked to be heard. He read from the Bible before him: "Other sheep I have that are not of this fold." He went on: "As I understand these words, I have no need to belong to what you call the true church in order to be of the sheep of Christ. I am God's as much in my church as I would be in yours. . . Other sheep I have . . . I belong to Christ fully and completely, and without belonging to the Catholic Church. Is this not so?"

I asked for clarification: "Do you mean to say that you have no obligation to belong to what Jesus calls His true fold, if that fold is the Catholic Church?"

He replied: "I belong to Christ's fold truly and completely without having to belong to what you call the Catholic Church. That is what I understand by the words of Christ: Other sheep I have. . ."

There was dead silence in the hall. I could feel the thought all were thinking: "Let's see Father get out of that one."

"Continue reading," I suggested, "and you'll find the answer to your question."

"Continue reading what?" asked the minister.

"You were reading from the tenth chapter of St. John: 'Other sheep I have that are not of this fold.' Just finish the verse and you'll have your answer. Finish reading the verse."

He read: "Other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

The silence now was frozen. " 'One fold,' " I repeated, " 'and one shepherd.' There's your answer. Why did you not want to read the whole verse?" There

was accusation in the eyes of of all, eyes turned to the rear of the room. From the rear of the room came only silence.

* * *

In that same meeting some time later, during the discussion, a young man made this point: "It may be that Christ founded the Catholic Church and that in the beginning the Catholic Church was the true Church and possessed of the Truth of Christ. But in the passing years, in the Dark Ages, the Catholic Church lost the Truth. The Methodist Church rediscovered the Truth of Christ and is now the true Church of Christ."

I pointed to the blackboard. "Here are some truths which we all admitted from the start. There is a God; the Bible is the Word of God; Jesus Christ is God. Now, Jesus made a promise to the Church He founded: 'I will be with you all days even to the consummation of the world.' If Jesus is God, could He make a promise and not keep it? And if He kept this promise, then the Catholic Church always possessed the Truth of Christ; the Catholic Church never lost the Truth, and no other church re-discovered it. You have already admitted that the Catholic Church is the Church which Christ founded, that the Catholic Church possessed the Truth from the beginning. If the Catholic Church lost the Truth, then Jesus Christ is not God. If the Catholic Church never lost the Truth, then the Catholic Church is the True Church today."

Again a moment of deep silence, all eyes glued on the young man, awaiting his reply. He said: "Then I deny that Jesus Christ is the Son of God."

For a moment all were stunned at the declaration, unable to believe that they had heard aright. But when realization came and the young man did not repudiate his statement, pandemonium broke loose. Like a scene from the Middle Ages, all the young people ran to the unfortunate youth, surrounding him and screaming at him: "But Jesus Christ is God." I did not have to say a word. I let the frenzy run its course. But the meeting could not now continue; all were too excited. They sang a hymn of fellowship. I said a few words, thanking all for inviting me and hoping I had helped them. I left in an aura of good will. But I was never invited again.

* * *

"Who wants a ticket to a Hollywood premiere?" Father Bill held up a five-dollar ticket. No one said anything at the supper table.

"What's the show?" I asked.

" 'Citizen Saint, the Life of Mother Cabrini.' "

I looked around. No one seemed to want the ticket. "I'll take it, please."

So it was that I was at the Marcal Theater on Hollywood

Boulevard at my first premiere. Giant searchlights pierced the sky. Crowds struggled with the police to get close to see the movie stars as they entered. The first part of the program was to be a stage show, so I took a seat up front and center. Most of the people sat towards the rear for the movie. I was alone up front. A choir sang some numbers; then a violinist played two pieces. A pianist played a concerto; another choir sang. There were speeches from the stage, and then the master of ceremonies carried the microphone down to the theater floor to the side aisle, just in front of the orchestra pit. The lights dimmed.

A spotlight from high above caught the M.C. "To this event," he said, "we have invited some of Hollywood's most outstanding Catholic movie stars and personalities, and they have been so gracious as to come. To each we wish to present a medal of St. Genesius, patron saint of actors. May I ask Miss Margaret Whiting to come to the microphone so that I can make the presentation to her?" The spotlight left the M.C. and found Miss Whiting as she left her seat; it followed her down the aisle to the microphone. It encircled her as she accepted the medal and spoke briefly; it returned her up the aisle to her place. A moment later it found another star, and then another, and many more. Finally it rested on the M.C., who had moved the microphone to the center of the theater, just in front of the orchestra pit and, incidentally, just in front of where I was sitting a few rows back. The M.C. signaled for silence.

"It is our exceptional privilege this evening," he began, "to have here the one man who perhaps more than any other single person has made this evening possible, this evening when we present for the first time the life of our new Saint, Saint Francis Cabrini. This man has worked ceaselessly for many years, and in the canonization of Mother Cabrini, his efforts have been crowned with success. We are most happy to have him here, and we ask him to please come to the microphone and let you all meet him. Then he read from a slip of paper the name of a priest, an Italian name which I did not catch. I looked around to see. But the M.C. called to me, "Come up, Father, please; come to the microphone."

I laughed. "I'm not the one you want," I replied. Then it happened. The spotlight caught me full on the back of my bald head and bathed me in a dazzling light. Everyone looked my way. "Come up please," repeated the M.C.

I wasn't laughing now. "I'm not the priest you named," I replied. "I can't come up."

The M.C. was frantic. With hands extended he begged, "Please come up, Father; the

people want to meet you." A lot of whispering was going round the theater; I could feel the impatience of the crowd.

"Look around the theater" I suggested. "Maybe the priest you want is here." I turned round, full into the blazing spotlight. Indistinctly against the light I saw, way back in the theater, an elderly priest with gray hair, standing in his place. "There he is," I pointed. The M.C. followed my finger, found the man he wanted.

"Come up," he said. "Please come up, Father . . ." he looked at the slip and repeated the name written thereon. The priest stepped into the aisle; the spotlight found him and led him down the aisle. I returned to darkness, to obscurity. My big moment was over; I was nobody again. It felt good.

* * *

"Come quickly, please Father," Lupe called through the door of the rectory. "Eugenio is up for trial this morning, and the court interpreter cannot come to speak for him. The sheriff sent me to call you."

It was February 22, 1955, 8:45 a.m. In a few minutes I was down in the chambers of Judge Mauzey of the 32nd District Court in Texas; Mr. Eldon Mahon, the District Attorney, was explaining the situation. Mr. Reynolds, the court interpreter, could not attend the trial, and would I please interpret for Eugenio. Mr. Mahon said, "Find out first, Father, please, if he will plead guilty or not guilty."

"Hold the phone," I pleaded. "First let's look at the facts in the case." So we did. Eugenio was accused of assault with attempt to murder with malice Nicolao Trevino; Eugenio had knifed him on January 3, but Nicolao had recovered. Eugenio could plead guilty and throw himself on the mercy of the court, or he could plead not guilty and demand a jury trial.

"How long is he up for?" I asked.

"Twenty years maximum," answered the D.A.

I looked around. "Where's his lawyer?"

"He has none."

"Up for twenty years and no lawyer? Isn't there a public defender?"

"Not for these cases, Father; only when there's liability to a death sentence."

To make a long story short, the D.A. and the judge allowed me to attempt a defense. The trial began at 9:00 a.m. and concluded at 3:00 p.m. With the D.A. I examined and cross-examined the witnesses, and in the afternoon made my presentation to the jury. Point by point I explained the reasons why I thought the charge should be reduced to aggravated or simple assault. In rebuttal, the D.A. kindly but efficiently tore my defense to pieces, as in my heart I knew he must. When the jury retired, I said to Eugenio: "I tried

to get you down to three years, but now it's up to the jury." I went home and waited. At five o'clock I phoned the D.A.

"The jury just came out," he said. "Your boy got three years."

* * *

A hundred other incidents have filled with interest these twenty-five years. The many times I arranged for families to adopt babies or to take in D. P.'s. The babies too, unwanted, that I "gave" away to save marriages which infidelity threatened to break up. The strange characters one meets in the rectory and street. The many tired of life saved with new hope and courage. The hundreds of problems presented, and solved with the word of the Scripture and the wisdom of the Church. No day like the other; in twenty-five years, never a dull moment.

* * *

One more haunting incident.

First Friday in December, 1950. At six thirty a.m. I gave Holy Communion to the faithful present in the church, then heard confessions till the seven o'clock Mass. At Communion time as usual, I went to the altar rail and began to give Holy Communion. When I came to the fifth person, a woman, she said to me in obvious alarm, "Father, turn around." When I failed to comprehend, she repeated the warning. I turned around.

A man was coming down the altar steps, dressed in a business suit, heading for the farther end of the altar rail. In his hands he was holding an open ciborium.

For a moment I stood frozen to the spot. Then I hurried to the man and took the ciborium from him. "What are you doing here?" I demanded.

"I just wanted to help you," he replied. "This is Jesus and I'm the Son of God. So I wanted to help."

We walked up to the altar, and I put down the ciborium. "Now get out of here," I said sharply, "and never come into the sanctuary again—never" At this point three husky men came up from the church and escorted the man away. I never saw him again.

How Many Catechists Has The United States?

We have no time to gather figures on this point, but probably it would not be worthwhile. How many laymen or laywomen do you know who work to make conversions to Our Lord as the Communists work to produce perversions to anti-Christ?

Do you know one graduate of a Catholic college who dedicates himself or herself to instructing others in the faith until they are prepared for further enlightenment by a priest?

—Mission.

An Odd Stigmatic

What is your answer?

Juniper Cummings, O.F.M.Conv., S.T.D.

ARTHUR OTTO MOOCK is in his early fifties and is a resident of Hamburg, Germany. For over twenty years he has been hindered in his work because he is a stigmatic. After his condition received a bit of notoriety some five years ago, he has found it impossible to obtain a position in an office or elsewhere and is forced to live on a small pension. Since 1933 every four weeks or so the nail wounds in his hands and feet, the wound in his side, as well as the marks of the crown of thorns, bleed profusely. When not bleeding, the marks of the larger wounds remain, as also the stigmatic cross on his forehead. In March of 1956 an inquiry of this writer was forwarded by the Osnabrueck ordinariate to a Jesuit Father who reported that he visited Moock and saw the wound marks in Moock's hands and the large cross on his forehead. At that time Mr. Moock said that he still suffers from these wounds every few weeks. He is much weakened by the loss of blood and suffers in mind as well as body. According to earlier reports Moock said that Christ appeared to him to speak with him and console him.

Moock's entire health seems critically impaired by the stigmata. This is usually not the case with other stigmatics. According to the *Spiegel* (1949, n. 31) Moock has been almost unable to sleep for years. At night he rests sitting up. This is not a voluntary mortification on his part; he just cannot sleep. Before World War II he weighed 160 pounds, but in 1949 he was down to 80 pounds. When the wounds begin to bleed he must be fortified with strophanthin glucose and he reports that at times it is as if his head were filled with melted lead.

Health is not the only point of difference between Herr Moock and other stigmatics. This marked man from Hamburg is not a Catholic and, as he claims, is not even a "religious man." He says that he is a modern thinking man and no churchgoer. His family has a Bible, but it lies unused in the bottom of a trunk. He maintains, however, that he has a natural respect for the divine although he is not a strong dogmatic believing Christian. He does believe in Christ in a seemingly sincere but vague way.

By his own admission, Moock's loose views of the supernatural have in no way been changed. Even the "visions"

Father Juniper is at Assumption Seminary, Chaska, Minnesota.

left him religiously unmoved. He does not feel himself called for a great mission or even a small one. Up until 1950 his one conviction on the subject of the stigmata was "I want to be healed and nothing more." In the hope of securing medical help over and above what his local doctors had attempted, he permitted his condition to be publicized. Many doctors, it is reported, have tried unsuccessfully to rid him of his "malady." It seems that in the last couple of years he has given up hope of being cured by medical or any other means.

An Unwilling Ascetic

From these reports it is clear that Herr Moock is different from other stigmatics in history. Moock apparently lacks the deep interior life and strong faith of other stigmatics. He is hardly a willing ascetic, and for that reason he does not fit into the pattern of followers of religions that boast of mystical phenomena. In Moock's favor is his utter honesty about his stigmata and his belief. He has not tried to profit materially or spiritually from his condition by passing it off as supernatural or submitting religiously to it. He has discouraged the procession of the "pious" that have come to him by being utterly candid about his unusual illness and unorthodox beliefs. Moock has doctors of theology as well as of medicine puzzled.

The Church has never held that a person was holy because he had the stigmata. It must be admitted, however, that it is generally believed that a person receives the stigmata because he is holy. Wise Mother Church gives her children freedom to believe what they want concerning the stigmata. She permits the faithful to believe, if they desire, that the wounds of a stigmatic have purely natural causes. Many thinking Christians, however, are not satisfied with a merely natural explanation in certain instances. For example, the case of St. Francis of Assisi has seven centuries of tradition and a liturgical feast indicating that his stigmata were of supernatural origin.

Among the more than three hundred recorded stigmatics only a few have not been Catholics, but all have been apparently more religious than Herr Moock. In many cases perhaps the cause of the stigmata can be traced to autosuggestion resulting from a deep love and concentration on the Passion of Christ along with an ardent desire to share in His sufferings. In other cases it could be the result of deep-seated pathological conditions. Father George Wunderle (d. 1950), onetime professor of Religious Psychology at the University of Wuerzburg, in a series of lectures at the University of Fribourg in 1949 favored a natural explana-

tion for most stigmatizations, including that of Moock.

Others favor a more mystical explanation of Mock's stigmata, saying that it is a personification of the condition of a large part of the world, unwilling to bear the cross, refusing to accept a share in Christ's sufferings.

J. M. Hoecht in the *Sankt Konradsblatt* (1949, n. 38) even mentions the possibility of Moock being an instrument of the Devil, trying to confuse Christians and belittle Christ's Passion. A further speculation is that Satan is using these preternatural exterior signs to counteract the good influence of the supernaturally stigmatized, and to cast doubt on all the past and present wonders of Christianity.

Could it be that Mr. Moock's stigmata is permitted by God to discourage our generation from identifying the extraordinary with the supernatural?

Genius

Dean Swift could read any chapter of the Bible before he was three, Lord Byron read all kinds of literature from the age of five, while of John Stuart Mill it was said that he must have begun to read in his cradle, so wide was his knowledge of books before he was eight; he started to learn Greek at three! Dr. Johnson could read easily at three, and when still toddling in petticoats he would daily be handed a prayer-book by his mother, shown the Collect for the day, and told: 'Sam, you must get this by heart.' She would then go upstairs, but before she could reach the second floor he followed her and 'repeated it distinctly,' although he had not read it more than twice over. There was Lord Macaulay, whose parents must have been staggered when he sat down and wrote a serious history of the universe at the age of seven! He edited a nursery-paper even earlier than that, and when he was only eight composed a treatise on Christianity designed to convert the people of Malabar. He never had any trouble over reading, and all through life no matter what he read, memorized it so thoroughly that he would repeat whole chunks of it — verse, newspaper items, the pages of a book — from memory, in later life many years after that first reading.

—Redemptorist Record

Church Fires – Their Cause and Cure

Mr. Richard N. Lee — *A look at the record*

CHURCHES are burning at the incredible rate of almost ten a day in the United States and Canada. Moreover, the rate has been rising steadily over the years and there is no evidence the trend will be reversed in the foreseeable future.

During the ten-year period, 1938-1947, according to the authoritative National Fire Protection Association, there were 26,000 church fires — many of them resulting in total destruction — in the two countries.

Last year alone there were more than 3,000. Losses ran into the millions. In just one month, December, fires destroyed $620,000 worth of property owned by religious orders — an annual rate of approximately $7.5 million.

Astonishing as that figure is, it is woefully inadequate as a measure of fire's wages. The truth — usually overlooked until hard reality forces recognition — is that fire losses are far overshadowed by replacement costs. At today's prices for labor and building materials, it takes several times $7.5 million to rebuild structures laid waste by fire.

A single example will illustrate. On Jan. 19, 1953, fire raged through Sacred Heart Church, Pawtucket, R. I., causing complete ruin. The damage was estimated at $400,000, but building experts figured replacement costs as high as $1 million — or two and one-half times the value of the original edifice!

Yet Sacred Heart was but one of that year's large-loss church fires — i.e., fires causing damage of at least $250,000. St. Olaf's, Minneapolis, burned on February 18 with a loss of $314,800 and St. Bridget's, Newark, N. J., was the victim of a $250,000 fire on July 5.

Last year's fire record was a black one for other Roman Catholic institutions also. On January 30 fire caused damage of $168,000 to St. Mary's School, Willimantic, Conn. Another school of the same name at South Amboy, N. J., sustained a loss of $250,000 on September 15. Our Lady of Mount Carmel School, Rochester, N. Y., was damaged to the extent of $125,000 on November 2. Fire at St. Bede's College, Spring Valley, Ill., on March 9 caused $505,000 damage.

An admittedly incomplete listing of "typical" recent fires in Catholic properties compiled by the NFPA includes 81 churches, 18 hospitals, six homes for the aged, five orphanages, four mental institutions, 29 private schools, 18

public schools and seven colleges and universities.

Of these 168 fires, 82 — roughly 50 per cent — caused damage of $50,000 each. The worst from a monetary standpoint was that which ruined Mt. St. Vincent College, Rockingham, Nova Scotia, on Jan. 31, 1951, the loss being estimated at $2,023,500.

Fire Is A Killer

But fires also kill, and the NFPA record shows that 144 persons, including children and religious, died in 12 of those 168 fires.

Seventy-four lives were lost in the $394,000 fire which swept St. Anthony's Hospital, Effingham, Ill., on April 4, 1949. A fire at Hospice St. Cunegonde, Montreal, on June 15, 1951, took 35 lives and inflicted property damage of $530,500. The hospice, like Jennings Hall, Garfield Heights, Ohio, where 14 died on February 2, 1946, is a home for the aged. A nun and six children perished in a $60,000 fire at St. Patrick's Orphanage, Prince Albert, Sask., February 1, 1947. Six persons were killed when St. Mary's Church burned at Marion, S. D., on April 10, 1949.

Several years ago the NFPA analyzed 300 fires chosen at random from among the 26,000 previously mentioned. It was able to pinpoint the causes of 202. Of this number, 88 were traced to heating defects. Overheated furnaces accounted for 50 fires and defective furnaces for three. Defective chimneys and smoke pipes were responsible for 32. Three fires were caused by faulty stoves.

"Overheated furnaces are by far the most common cause of church fires, accounting for 22.3 per cent of those analyzed," the bureau reported. "It should be noted that 'overheated furnaces' means more than careless operation. It indicates improper installation as well. In these instances, combustible construction (partitions, ceilings, floors) in the vicinity of the furnace had not been sufficiently protected by adequate clearance or properly installed insulating material to withstand the heat when the furnace was forced.

"Any program of church fire prevention should give first consideration to a study of the fire safety of all heating units. It is conservatively estimated that more than one-fourth of all church fires are caused by faulty installation or operation of furnaces and water heaters. If such apparatus were customarily in use the year round . . . heating units would account for half of all church fires."

Defective Chimneys

Cracked or otherwise defective chimneys, holes in smoke pipes and smoke pipes passing through combustible partitions were the second most common

cause. Proper installation, continual maintenance and repair, and regular cleaning of chimneys are indispensable to fire prevention.

Defective wiring and appliances started 24 fires and short circuits in organs were blamed for eight. The frequent recurrence of such terms as "amateur wiring installation," "overloaded circuit," "jumped fuses" and "deteriorated wiring" in the study of causative factors is evidence, the NFPA observes, that when well-established standards of installation and maintenance are compromised, trouble inevitably follows.

"Not only are organ wiring and motors a leading cause of church fires," the bureau comments, "but they are a particularly serious hazard because they frequently cause fires that are practically inaccessible unless quickly discovered.

"Organ lofts often communicate directly with the attic or roof space, and in some instances form an open space from the basement to the roof. Organ pipes, frequently constructed of wood, are another means of vertical spread of fire. Organ motors, if left on, may overheat and cause fire while the church is unoccupied.

"Some well-managed churches follow the desirable practice of having the organ completely inspected once each year. Such a practice contributes to the proper care and performance of a valuable instrument, and greatly adds to the fire safety of the church."

Lightning caused 18 fires, some of which might have been prevented had the steeples been adequately protected by lightning rods, conductors and grounds properly installed. Periodic inspection of the systems for evidence of mechanical injury and corrosion is equally important.

Fifteen fires were attributed to incendiarism. Fires of this origin are unique, the NFPA asserts, in that "practically all are set by religious cranks or other mentally deranged persons. Individuals seeking monetary gain are a very small minority of church arsonists. The policy followed in many churches of permitting public access at any time of the day or night, while admirable and not to be discouraged, renders the church vulnerable to fire maniacs. Continual supervision of church visitors offers the only effective preventive for incendiarism."

There were 11 exposure fires, those originating outside and extending to church buildings. This threat may be minimized by erecting fire walls against such potential hazards as grass fires, sparks from incinerators and fires extending from exposing buildings. Leaves, dead grass and rubbish should not be allowed to accumulate.

Careless Smoking

Careless smoking has shown an increase among causes of church fires, coincident with the development of the church as a social center. The NFPA recommends that instead of attempting to impose a blanket prohibition on smoking, church officers permit smoking within certain well-marked firesafe areas. Receptacles for discarded smoking materials should be provided, not only in the designated areas, but also at entrances to off-limit zones. Careless smokers caused 10 of the 202 church fires under study.

Nine church fires occurred while the premises were being repaired or repainted. St. Denis Church, Lockport, Ill., suffered $62,000 damage on March 30, 1947, only two months before its centennial anniversary, when spontaneous combustion occurred in paint rags. Control of such hazards, remarks the NFPA, "requires selection of reliable fire-conscious contractors and alert supervision of the church during and after the repair operation."

Candles have caused numerous serious fires. One of them, in January, 1948, fatally burned an altar boy serving mass in Mother of Sorrows Church, Charleroi, Pa., when his surplice caught fire. Several days later a 12-year-old girl was seriously burned in St. John Berchman Church, Detroit, when a vigil light she was cleaning ignited her clothing. Her life was saved by a quick-thinking nun who caught the child and smothered the flames with her heavy gown. On May 6, 1937, St. Patrick's Church, Hancock, Mich., suffered loss of $85,000 from fire originated by a candle placed too near a wooden wall.

Regarding this problem, the NFPA urges that the use of candles be restricted to essential ceremonies in which church ritual permits no substitute. Specially constructed flashlights, with the white base in the form of a candle and the bulb shaped to simulate a yellow flame, will serve most purposes and they have the advantage of being perfectly safe.

Fires *will* happen, however. What, then, can be done to minimize their damage? "It is axiomatic," the NFPA points out, "that the amount of fire destruction will be limited by the size of the fire area. It is therefore important that a fire be confined to the room in which it starts."

The bureau recommends stopping off walls and ceilings to prevent the spread of fire through hollow spaces. Since so many church fires start in basements, the spaces between the wood joists should be stopped off at the sill. A blown-in type of noncombustible heat insulating material may furnish effective fire stopping for ex-

terior walls and other concealed spaces that lack fire stops.

Attics and other roof spaces should be stopped off at frequent intervals by tight partitions such as double board with lapped joints, extending from the ceiling to the roof. The use of partitions to enclose a bell tower where it extends through the attic is equally important.

Enclose All Stairways

Open stairways offer a vertical path for fire. This construction deficiency can be corrected, usually at relatively small cost, by enclosing the stairway in strong partitions, preferably of noncombustible material with self-closing fire doors, but good double-boarded partitions and doors would be acceptable.

Special attention should be given to furnace rooms. Besides placing heating units away from combustible partitions, floors and ceilings, the furnace room should be protected with fire-resistant material and openings protected with standard fire doors.

Delayed detection contributes greatly to fire damage. Automatic detection equipment can be installed to protect the more hazardous areas and it can be arranged to transmit an alarm to the fire department or to ring a local alarm on the church building while the fire is still in its early stages and most easily put out. It is significant that of the 300 fires analyzed by the NFPA, 32 per cent were beyond control when discovered.

Automatic sprinklers, properly installed and maintained in good working order, are even more useful.

"Since sprinklers discharge water automatically and can be installed to ring a local gong and to summon the fire department," says the NFPA, "the effectiveness of this protection for churches with many concealed spaces and long periods of vacancy is self-evident."

Portable extinguishers are effective on small fires, but they cannot be expected to supplant major methods of fire fighting. Hence, it is a good rule to notify the fire department at the same time the portable extinguisher is put into play. Then, if the fire turns out to be too large for the portable equipment, fire department hose streams will be ready to take over.

Finally, church officials should give a thought to public fire protection, scrutinizing the community's fire-alarm system, water supply, fire-fighting equipment and manpower. Weaknesses should be spotted and corrected.

"The success of the entire program of church protection will in large measure rely on

cooperation between the church and the fire department," the NFPA declares. "Responsible fire officers should be invited to meet with church officials and review their common responsibility — fire protection for the church. Such meetings are beneficial to church officials as a means of obtaining expert advice on fire-safety matters, and offer fire officers an opportunity to familiarize themselves with the structure and to plan fire-fighting strategy."

Father Peto's Prophecy

In May, 1533, preaching before Henry VIII at Greenwich on the history of Achab, Father Peto tried to persuade him to separate from Anne Boleyn, and applied to the king the prophet's threat, "I am that Michaes," he said, "whom thou wilt hate, because I must tell thee truly that this marriage is unlawful. I know that I shall eat the bread of affliction and drink the water of sorrow, yet because our Lord hath put it into my mouth I must speak it. There are many other preachers who will persuade you otherwise, feeding thy folly and frail affections upon hope of their own worldly promotion, and by that means betraying thy soul, thy honor, and thy posterity to obtain fat benefices, become rich abbots, and get ecclesiastical dignities. These, I say, are the 400 prophets who in the spirit of lying seek to deceive thee. But take good heed lest being seduced thou hast found Achab's punishment, and have thy blood licked up by the dogs."

From Henry's dead body, though embalmed, there issued, owing to a fall in the coffin, a quantity of blood and corrupt matter, which was licked up by a great black dog, which the guards tried in vain to kill.—Bowden's **Mementoes.**

code and cult

Joseph F. Marbach, J.C.D.

Was the following permissible? During Mass, I had just finished the "Pater noster" when a man took a heart attack in the church. I interrupted the Mass to give him "the last rites" including Viaticum and then went back to the "Libera nos."

Yes; assisting the dying is a sufficient reason to interrupt the Mass even between the Consecration and the Communion. Cf. McHugh and Callan, *Moral Theology* (Wagner, 1930), II, n. 2713; Cury, *Compendium Theologiae Moralis* (Neapoli, 1925), II, 231; Genicot-Salsmans, *Institutiones Theologiae Moralis* (Bruxellis, 1946), II, 219; Iorio, *Theologia Moralis* (Neapoli, 1947), III, 176; Aertnys-Damen, *Theologia Moralis* (Marietti, 1828), 181.

To change your question a bit, let us ask what should be done if there is a homicide or suicide (to follow the pre-Code interpretation of homicide to include suicide) in the Church. You could administer the "last rites" to the murdered person —nothing publicly can be done for the suicide unless he was a mental deficient or had called for the priest before he actually died. You would then finish the Mass, and after Mass "reconcile" the church before the next Mass begins.

At first the word "desecration" might naturally come to mind but technically this is the wrong word. "Violation of the church" would be the correct phrase in the case of a homicide or suicide—Canon 1172§1. "Desecration" is the loss of consecration or blessing and this would occur if the building were destroyed, or if a greater part of the walls would fall, or if the Ordinary shall have reduced it to secular uses—Canon 1170. "Violation" is not the loss of consecration but it suspends the ordinary effects of consecration; divine services may not be held in the church until the rite of reconciliation has been performed; in other words the church has become "unfit" for services until the moral blemish has been removed.

If part of the ceiling or a hanging electric fixture should unfortunately fall and kill someone, or if the killing should be done by a lunatic, the church is not "violated." If a person is stabbed or shot inside the church and stumbles outside the doors before dying, the shadow of violation remains in the church. What has been said above about murder or suicide may be said also about any unjust injury which causes a serious flow of blood.

Canon 1173§2 orders that if the violation happens before

the Canon of the Mass, the Mass must be stopped; if after the Canon, the priest must continue up to the Communion of the Mass. We take the benign view that this refers to a case where another priest can administer to the murdered or the seriously injured man.

As to the reconciliation of a violated church, there is technically a difference in procedure depending whether the church has been consecrated or only blessed, but the present law is so mild (Canon 1176) that in effect the parish priest may presume to proceed with the rite of reconciliation immediately if the violation happens at the time of the morning Masses.

The rite of reconciliation, as Canon 1177 states, follows the liturgical laws, as found in the *Rituale Romanum* for blessed churches and in the *Pontificale Romanum* for consecrated churches.

For a fuller treatment of this subject — such unfortunate murders or suicides could happen any day in our churches— you may confer Gulczynski, *The Desecration and Violation of Churches,* Catholic University Press, 1942.

Wuest - Mullaney - Barry (*Matters Liturgical,* p. 312) give the following succinct instructions: "A priest is permitted both before and after the Consecration to interrupt his Mass and lay aside his vestments, should there arise a grave and urgent necessity of administering Baptism or Penance or Extreme Unction to a person in proximate danger of death; this is not allowed for the sake of Viaticum only, unless the dying person is near at hand, so that the celebrant would not have to lay aside the vestments. If the Mass is thus interrupted after the Consecration, the Host and Chalice should be locked in the tabernacle or someone should be appointed to keep guard over them; on his return the celebrant shall resume the Mass where he left off. If the interruption occurs before the Consecration, the celebrant on his return shall resume the Mass where he left off, unless the interruption lasted more than an hour in which case he shall say the Mass from the beginning again.

"The procedure described in the preceding paragraph shall also be followed, when a priest is obliged to interrupt his Mass and lay aside his vestments for reasons of sickness and the like, which incapacitate him temporarily only."

In hearing confession it is my custom to say to the penitent as he ends the recital of his sins: "You are sorry for the sins of your whole life are you not?" I believe that a general accusation on the part of the penitent is enough, providing there are no mortal sins. He may simply say "I am sorry for all my past

sins." Our prof told us we should suggest some specific virtue offended or commandment broken. This can get tiresome to the confessor, especially when there are 7-800 school children, each of whom finishes up automatically "and I am also sorry for all the sins of my past life . . ." Is a general accusation enough to provide sufficient matter for the Sacrament when the things mentioned by the penitent are not actually sins?

A general accusation of sins seems sufficient in the sense that we can be satisfied with it in an individual case. Of course, normally the accusation of sins should be more specific in order that the priest may more properly act as a judge, but weary confessors know that in many cases we have to tolerate the mild view.

Again, this is one of the matters for instruction talks to the children, and adults, *before* confession, not *in* confession.

For a discussion of the views of authors on both sides of the question, cf. Doronzo, *De Poenitentia,* II, *De Contritione et Confessione* (Bruce, 1951), pp. 641-656.

Occasionally, you will be able to instruct a penitent on the proper way of mentioning a past sin to insure sufficient matter for the Sacrament but normally the penitent (especially a child) will get a bit confused if he has never been questioned before, concerning some specific past sins. Thus we have to make a judgment in each case.

I have to take a tablet on arising. Does that automatically allow me to take any liquid, e.g. coffee?

Liquids and medicine do not automatically go together. There must be some grave inconvenience in going without the liquid nourishment; for example if you suffer from ulcers, you could take milk, without a time limit.

The Holy Office issued an Instruction about the Constitution "Christus Dominus" on the same day, Jan. 6, 1953, and we look to that Instruction for the answer to your question; if we looked at the Constitution alone, a different interpretation might result.

The Instruction has a separate section entitled "Quoad infirmos sive fideles sive sacerdotes (Const., n.II)" and it states:

1."Fideles infirmi, etiamsi non decumbant, aliquid sumere possunt per modum potus, exceptis alcoholicis, si, suae infirmitatis causa, usque ad sacrae communionis receptionem ieiunium, absque gravi incommodo, nequeunt servare integrum; possunt etiam aliquid sumere per modum medicinae, sive liquidum (exclusis alcoholicis), sive solidum, dummodo de vera medicina agatur, a medico praescripta vel uti tali vulgo recepta. Advertendum

autem est, non posse tamquam medicina haberi quodlibet solidum pro nutrimento sumptum.

3. Sacerdotes infirmi, etiamsi non decumbant, dispensatione pariter uti possunt, sive sint Missam celebraturi, sive sanctissimam Eucharistiam recepturi.—*Acta Apostolicae Sedis,* XLV (1953), 47-48.

We look then to the conditions imposed on the faithful and to the word "pariter" in reference to the priests. We don't want to be too strict in this new legislation but the Holy Office clearly uses the words "absque gravi incommodo" in reference to the sick and their use of liquid nourishment.

In this respect the Instruction appears stricter than Canon 858§2, which does not contain this phrase. The Constitution "Christus Dominus" uses general terms (similar to those in Canon 858§2) when it decrees: "II. Infirmi, etiamsi non decumbant, aliquid sumere possunt, de prudenti confessarii consilio, per modum potus, vel verae medicinae, exceptis alcoholicis. Eadem facultas sacerdotibus infirmis conceditur Missam celebraturis."—*vol. cit.,* p.22.

Let us phrase our view as follows. If the medicine would make you feel better, feel well enough to offer Mass without any liquid nourishment, the liquids would not be allowed. If you would still feel weak or physically upset without liquids, the liquids would be allowed—and you can give yourself the benefit of any doubts.

Protestant Knocks Knox

The following is a recent letter from a reader to the editor of the Montreal Star:

Sir,—Your Saturday Sermon is usually interesting and inspiring, but sometimes the writer spoils his good work by telling us some things we know are not true—those of us who know history a little.

For example, in his sermon of May 26, he tells us that John Knox was a holy man and "will shine as the stars in heaven forever" (Dan. 12: 3). I suppose Knox did go to heaven, but like most of the reformers he was anything but a saint in this world, according to reliable historians. In my opinion, a man who urged the English people to kill Queen Mary "and all her priests with her" was not Christlike, whatever else he was. See Milner, Letter XLIX, "The End of Controversy" —also what the Encyclopedia Britannica says about him.

The truth is, of course, all the reformers were no more "saintly" than were those in the seats of the mighty in the church they set out to destroy. I, too, am a Protestant, but I try to be honest and fair about it.

BOOK REVIEWS

The Holy Bible

Ronald Knox

Sheed & Ward, New York, 1956. pp. 912 and 276. $7.50.

THIS edition of Msgr. Knox's monumental work of translating the Scriptures brings his effort to its final expression: the publication of the entire Bible in one volume. It carries a preface by the late Cardinal Griffin, whose praise of the work is generous. Both the Cardinal and the title page refer to Knox's translation as "authorized" by the Hierarchies of England and Wales, and Scotland. We need not look into the meaning of this term, for it appears certain that this edition and the liberal recommendation of Cardinal Griffin will accelerate the actual substitution of this translation for the Douay-Rheims. It may well be doubted that it will make much headway as the generally used text in our own country.

There are probably many among us who still like the English of this version, and who choose to quote it rather than our own Confraternity translation. Yet there is no question of the superiority of the latter in the things that make up the Scriptures. The work of Knox is based on the Vulgate, in spite of the fullest permission now enjoyed for taking popular versions from the original texts, as does the Confraternity. And what is more, the Confraternity is a more scholarly version in the exactness with which it brings us the fuller meaning of the Scriptures.

Perhaps there should not be instituted at all comparisons such as this. If the version of Msgr. Knox will appeal to the English, and if this attraction will only make them read it, the author and his sponsors are fully justified in carrying the edition to its present form. And one thing will always remain to the translator's credit: the zeal and courage to undertake and bring to completion in so short a time a labor of this magnitude. For this alone both he and his version deserve praise, the type of praise that is practically manifested in the wide usage. — W.L.N.

Talks To Youth And Occasional Sermons

by John Mark Gannon, D.D. D.C.L., LL. D., Archbishop-Bishop of Erie

Department of Education, Diocese of Erie, 1956, 182 pp.

I do hope that the Department of Education of the Diocese of Erie has printed enough of these *Talks to Youth and Occasional Sermons* to have on hand a copy for every priest in the United States — and not only for every priest but for religious and the laity also. There is a charm and a graciousness about these talks and sermons that is inimitable; and the lessons so gently and yet forcefully driven home by each one of them cannot but bear fruit in the daily lives of the hearers and readers.

The Talks are of the briefest, merely a page or two in the most readable of type. Yet I must admit that they possess an unusual fascination for me. I begin to read one of those simple Talks, e.g., Manly Manners and Dress, Death, Christmas Bells, Likes and Dislikes, The Sun, Judgment for Life, Life and Money, Thanksgiving, Peace and Joy on Earth, In Love with Jesus; or one of those sermons of from two to ten pages each, like The Divine Infant of Bethlehem, Heaven on Earth, Suffer with Christ, My Rosary, Life from the Tomb, Attitudes — 1956; and straightway I find myself in the realm of meditation or simple contemplation.

For example, that simple little Talk on the sun and God's universe and its smallness before the greatness of God; and then the lesson: "Meditating thus on God's majesty and omnipotence, how can the Prep boy ever again stain his tongue by using the name of God in vain! . . . With what deep devotion will the Prep boy receive his God in Holy Communion!" And, I might add from experience, with what profound adoration will the priest bend the knee before the Eucharistic Savior, that same omnipotent God, after the Consecration in the Mass.

Or take these two paragraphs from Billions Dead — Only Millions Living:

"Thus you see that the billions upon billions of souls created by God from the beginning of time until the end of the world form the family of God's children. We who occupy the world during the present period of history are only an infinitesimally small number of souls created by God.

"This leads us to understand that we who are now in the flesh are on trial. We are in the flesh for a comparatively short period of years. In less than a hundred years, all of us without exception will have joined the billions upon billions of souls who have already returned to God to take part in His plan for the next world. We know that most of our sins and failures and diseases come from the flesh; and, since there is no flesh in the next world, we see how important it is to develop a spiritual life in this world in preparation to live with God hereafter. Spiritual life means religious life. The whole purpose of religion is to nourish the soul, to remain sinless, to pray to God, to love Him and one another." (Strange, I'm meditating again!) — W. Herbst, S.D.S., Jordan Seminary, Menominee, Mich.

Total Consecration To Mary

by Rev. Joseph M. Dayet, S.M.M. transl. by Angeline Bouchard, T.O.S.M.

Montfort Publications, Bay Shore, N. Y., 1956. pp. ix & 144. $2.50.

IN 1942 our present Holy Father consecrated the world to the Immaculate Heart of Mary. More than once since then he has urged all Catholics to make a personal consecration to her. One of the foremost among the various forms of consecration is the total consecration taught by St. Louis de Montfort in his book, *True Devotion to the Blessed Virgin Mary.* Unfortunately, his book is not readily understood by all: hence, most readers find themselves wishing for assistance in understanding certain things in it. Fath-

er Dayet, in his *Total Consecration to Mary,* aims to fill this need by presenting the teachings of St. Louis in a clear and moving fashion. His book will be a great aid to those who are preparing to make this consecration for the first time, and will provide a welcome review and fresh stimulation to those who made it some time ago.

Father Dayet begins with a chapter on "Christ our Model," in which he outlines beautifully the example of our Savior, who, though He had no need of Mary, none the less chose to associate her with Himself throughout all the mysteries of His life. Following St. Louis de Montfort himself, Fr. Dayet chooses the striking term "voluntary dependence" to describe this association. It conveys forcefully the fact that our Lord voluntarily chose what St. Pius X called a "never dissociated manner of life and labors of the Son and the Mother" *(Acta Canct Sedis* 36.453), so that the very Incarnation was not brought about without asking her consent. This consent was extended even to Calvary by her co-operation in the great sacrifice, and, now that she is Dispensatrix of all graces, all the treasures of the heavenly kingdom are distributed at her word.

The Meaning of "Dependence"

Of course, this "dependence" does not imply that Our Lord had any real need of Mary, as Fr. Dayet takes care to point out at the very outset (pp.3-4) and repeats later (p.13). To bring out this constant association, the author reviews the various stages of the life of Christ, stressing the close union of our Savior and His Mother, and then draws the obvious conclusion: since He has voluntarily chosen to give her so great a role, we cannot do without her in the spiritual life. Hence, in the next chapter, the author explains that devotion to Mary is necessary even for salvation, and that is all the more needed by those souls who are called to a high perfection.

He next reviews the characteristics that a solid devotion to Mary should have, taking up the marks of true and false devotion in general (chapter 3), and going into some detail in speaking of the various interior and exterior practices of a true devotion (chapter 4). He then proceds to explain that the most complete and perfect devotion consists in a total consecration, by which a soul gives to Mary not just a place in some large corner or appendix of its spiritual life, but brings her influence into its entire life. Actually, this is an ideal consequence of the dogmatic truths outline by Fr. Dayet in the first chapter.

It seems to this reviewer that chapters 6 and 7 are among the most valuable in the entire work. In these, the author takes up the application of this consecration to each of our senses, our spiritual faculties, and our possessions. The next two chapters explain the meaning of St. Louis' formula "through, with, in and for Mary." The description of Mary's own faith, humility, and purity (pp. 96-102) is especially well done. The final chapter is "Queen of All Hearts."

Father Dayet has succeeded remarkably well in capturing something of the tone and unction of St. Louis himself. This is a great

merit, for it is difficult to write a book that will possess beauty of style and clarity at the same time. We warmly recommend it to those who wish to learn the great consecration taught by St. Louis. — Wm. G. Most, Loras College, Dubuque, Iowa.

The Church In Soviet Russia

by Matthew Spinka

Oxford University Press, 1956, $3.25

MATTHEW SPINKA, the author of this book, is a Congregational minister who teaches church history in the Congregational Seminary in Connecticut. The "church" of the title is the Russian Orthodox Church. Professor Spinka tells how that church has fared since the fatal day that the anti-religious Bolsheviks seized power in Russia. The book is sympathetic to the Orthodox Church and it reviews the efforts of the various Patriarchs to save religion for their people.

It is a good thing for a Catholic priest to read this book because it gives insights into the mind and practices of the Russian Orthodox clergy and people. One puts down the book with a feeling that there is sincerity in these Orthodox and they are truly trying to save religion. Against terrible odds they have partly succeeded. It is really surprising that so much sincere religion is left in Russia and that the Orthodox Church has been able to continue to exist.

The Orthodox since 1917 have produced many martyrs of high and low degree, who fought the forces of irreligion to the death.

The first Patriarch to deal with the Soviet powers, Patriarch Tikhon, tried at first to meet them head on and fight them openly. After being in jail and seeing many martyrs he capitulated because, it seemed to him, any other decision meant complete destruction. The man who succeeded him, Patriarch Sergei, capitulated more than Tikhon, but he did this grudgingly after he too had been in prison. Patriarch Alexei, the present incumbent, seems to be cooperating with the State voluntarily and willingly. The Soviet State is granting this man assistance in his ambition to make his Patriarchate the dominating factor in the Orthodox Church the world over. But religion in Russia is still not dead, and even though Patriarch Alexei is violent and bitter against Roman Catholics and seems to participate in some Soviet international intrigues, we cannot rule out all sincerity or all true religious feeling even for him and his associates.

The Russian Orthodox Church was dominated by the Czars, but there were always elements that resisted that domination. Deep down in Russia today religion still functions and the Holy Spirit is far from absent in that land. A Catholic regrets the bitterness that exists toward his own beloved Church and longs for the day that the Holy Spirit in His own way will make us one.—Charles Owen Rice, Natrona, Pennsylvania.

The Life Of Man With God

by Thomas Verner Moore, O. Carth.

Harcourt, Brace & Co., New York, 1956, pp. 402, $3.95

FATHER Moore is expert both in the field of psychiatry and

asceticism. This present work applies the principles of the first to the phenomena of the second, analyzing the spiritual life from its earliest beginnings to perfect union of the soul with God.

The author has been a priest for over 54 years, some 50 years of which were occupied in psychology and psychiatry, 30 of them as head of a child-guidance clinic at Catholic University. He has been a monk through most of his priesthood, a Carthusian over the last nine years.

Father Moore circulated a questionnaire on spirituality among 200 representative Catholics. Based on the scale found in Chautard's *Soul of the Apostolate,* it inquired as to the present condition of the correspondent's spirituality, its lowest point and its highest point. The author was thus enabled to draw some interesting conclusions.

What makes the book most engrossing is the series of case histories presented in illustration of each point. These are real-life persons—fellow-Americans from Chicago, Miami, Shamokin—telling of their experiences with mystical prayer and infused contemplation. It is not only interesting but inspiring.

This reviewer has no hesitation at all in recommending *The Life of Man with God* for every priest's library.—R.G., Pittsburgh.

IN HIM IS LIFE

by Ernest Mura, F.S.V.

Translated by Angeline Bouchard

Father Mura vividly portrays Christ as a living reality . . . demonstrates how even the humblest actions of Jesus are a source of life and grace to us.

The book is firmly based doctrinally on the Gospel, the Epistles of St. Paul and the Theology of St. Thomas of Aquinas. The author shows the applications and possibilities that follow from union with the mysteries of Christ . . . treats the liturgy, the Mass, the Eucharist, the Precious Blood, devotion to Mary and the apostolate.

He shows how everything that Jesus did, He did for our instruction. Father Mura, a professor of theology in Rome, is eminently qualified to treat this inspiring subject . . . is also the author of *Le Corps Mystique du Christ,* a two volume work. **$3.75**

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Continued from page 910

ly, the picture truly portrayed a meeting of dear old friends.

The "monks" rise early in the morning, and attend Mass and receive Holy Communion, attend Mass again with their boys in the parish church, put in an incredibly hard day of classes, complicated by the fact that they are still under-manned in the United States, and spend what is left of their evening correcting papers or supervising extra-curricular activities.

One must also add, to their everlasting credit, that they are old-fashioned educators. They have the possibly naive notion that the function of a teacher is to teach. Brother "X" is not making his evident sacrifices to keep Junior from being frustrated (as the jargon has it) but to prepare him to take his place in the world as a mature Catholic man.

Ad multos annos!

Correspondence

The New Ritual

I AM writing concerning the article "For Your Information" which appeared on p. 692 in the Currente Calamo column of THE PRIEST for September. The author stated that those blessings in the "Collectio Rituum" in English found in p. 129-90 are not to be used in English, unless the Latin is also read. I found this a bit disconcerting, since I have been using English exclusively. In order to justify myself, I checked the "Praenotanda" and found the following:

Ubi ad mentem Ordinarii intelligentia pietasque fidelium usum linguage vulgaris suadet, in iis tantum precibus, quae in hac Collectione Rituum utraque lingua notantur, *lingua sive latina sive vulgaris adhiberi poterit. Si versio anglica juxta textum latinum posita sit, tunc preces lingua anglica recitare sufficit.*

I am not a Latin scholar, but, by golly, the above seems to justify the exclusive use of English for blessings. Quid dicis?

Sincerly in Christ,
Robert Fehribach
Wayne, Michigan

According to the information given by you in the September issue of THE PRIEST, pp. 692, 693, the blessing in the "Collectio Rituum" in English, found on pages 129—190 are not to be used in English, unless the Latin is also read. Neither may the English translation of that part of the nuptial blessing that is read during the Holy Sacrifice of the Mass be used.

I wonder how things stand, then, as regards pages 82-106: "Selections from the Recommendation of the Departing Soul to God" and "Prayers for the Dying." For, as you rightly say, the original petition addressed to the Holy See upon which the new ritual is based asked the favor of using English in the administration of certain sacraments.

That will not leave us much of an English ritual. And there will be still less if more things are

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dropped, such as the burial services.

I was enthusiastic about the "Collectio Rituum," even to the extent of writing an article about it for *Pastoral Life*. I was puzzled, of course, at the discrepancy between the permissions granted by the Holy See as given in the introductory decree of the Sacred Congregation of Rites and the *Praenotanda* of whoever issued the ritual (it has no imprimatur, is copyrighted by the CCD). But I took it for granted that somebody had permission to grant more than the decree mentioned actually granted.

We'll have to wait and see. Perhaps after the International Congress of Pastoral Liturgy there will be a drastic revision. Meanwhile many a priest will simply shelve his precious "Collectio Rituum" (such a well-bound book, too!) while many another who never could understand the apparent contradiction alluded to above will be glad he never was much interested anyway.

W. Herbst, S.D.S.
Jordan Seminary, Menominee, Michigan

Sister Needs A Windmill

WE are "rounding up" all our old friends these days in the hope of being able to raise a fund in order to buy a new windmill. Rather an unusual apparatus to buy for a leper camp you will think, but when I tell you that it is our power for water you will read-

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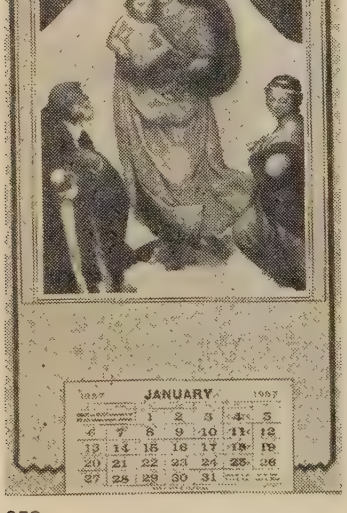

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MATTERS LITURGICAL

The Collectio Rerum Liturgicarum

By REV. JOSEPH WUEST, C.SS.R.

Translated by REV. THOMAS W. MULLANEY, C.SS.R.

Rearranged and enlarged by REV. WILLIAM T. BARRY, C.SS.R., S.S.L.

This ninth edition of MATTERS LITURGICAL, following so closely on its predecessor, was necessitated by the recently instituted Holy Week Reform, which for all practical purposes rendered obsolete nn. 499 to 504 of the preceding edition, as well as not a few merely incidental observations here and there throughout the book. The parts thus affected have therefore been rewritten in their entirety, so that in this new edition they now embody the legislation and practice enjoined by the General Decree **Maxima Redemptionis** of Nov. 16, 1955, by the Instruction **Cum Propositum** of the same date, by the **Ordo Hebdomadae Sanctae Instauratus** of Nov. 30, 1955, and by the six-point Declaration or Decree of March 15, 1956 (AAS:XXXXVIII, 1956, p. 153).

The Responses given by the S.R.C. on Oct. 17, 1955 and on Nov. 3, 1955 to various **Dubia** concerning the Decree of March 23, 1955 have also been utilized in this new edition. Since certain principles stated in these Responses seem to indicate that the legislation in nn. 244-245 of the preceding edition has been abrogated, new topics have therefore been assigned to these numbers in the present edition.

The present edition also embodies the principles and injunctions of a practical nature set down in the Encyclical **Musicae Sacrae** of Dec. 25, 1955 (n. 29). It notes too the Decree of April 24, 1956 on the new feast of St. Joseph, the suppression of the Solemnity of St. Joseph, the reposition of the feast of SS. Philip & James, and the transfer of the title **Patron of the Universal Church** to the feast of St. Joseph on March 19. **$7.00**

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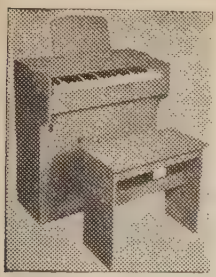

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Latin: Dead?

THESE lines are meant for the one responsible for "Currente Calamo" re "Dead Languages" in the September issue.

Though I fully share his opinion that Latin has become a dead language altogether (my former Latin students murdered it awfully day after day!) as far as modern conversation is concerned, I could not resist the temptation of translating the two baffling sentences given to him. Here they are:

Cum amantes (cultores) saltandi ad modos syncopatos (vulgo jazz) se movere desisterent ac saltatione illa quam Boogie-Woogie vocant uti inciperent, non nulli saltatores veterani sueto negotio privati sunt.

Olim antiqua illae redae publicae vi electrica ex filo per rotulam derivata superne propulsae non iam orbitis ferreis, sed via plana vehebantur. Nunc petroleo exploso moventur; fieri potest ut mox machina Dieseliana instructae viam carpant.

Clumsy efforts, no doubt, but even Msgr. Bacci has only descriptive paraphrases for modern terms. Latin has become stagnant in this regard, unlike New Greek . . .

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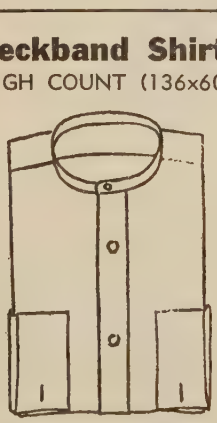

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Correspondence

Likes His Latin Breviary

WITH the letter of the Right Reverend and Reverend Gentlemen of the Parochial School Office of the Archdiocese of Cincinnati, it would seem that in the controversy re the Vernacular vs. Latin in the Roman Breviary we have completed the cycle. We have returned to the terminus-a-quo and with these gentlemen we might well admit it. We do have an illiterate clergy.

And since these gentlemen together with their brethren in other parochial school offices throughout the land have done more in the last twenty-five years to uproot the ancient disciplines of Catholic education than had been done by their predecessors in a thousand years, it would seem that they must bear their share of responsibility. I would suggest therefore that by the way of repentance they use their powerful good offices not only to procure permission for the recitation of the Breviary in the vernacular but at the same time give due consideration to the following suggestions:

1. Find someone with something of the sense and sensibility of Newman to make the translation. Surely they would not maintain that the present translations have captured the flavor of the originals or even of the Latin or are adequate to convey the inspiration that has made the Psalter a classic through the ages even for those who have sought therein no more than an anodyne for the spirit!

2. Persuade the publisher to add appropriate footnotes on each page, historical, biographical, etc.

so that an illiterate reader might not only perceive the meaning of the words but might possibly comprehend the meaning in the context.

3. Revive the ancient art of illumination and embellish the pages of the text with graphic pictures so that the unfortunate products of an age which learned its letters with audio-visual aids and without the hopelessly old-fashioned and inhibiting drill might not be overwhelmed by the mass of letters and sentences that confront them when they open the ancient book.

I realize that the implementation of these objectives might be somewhat difficult. It might be easier to start teaching Latin in our seminaries after having taught English in the grade and high schools. Of course, it will be necessary to follow the mind of the Council of Trent and begin again to take students for the priesthood "at a tender age"; and it may also be necessary, if you will forgive the expression, to submit them to a certain amount of drill. It's difficult to draw a picture of a conjugation or an ablative absolute. If this cannot be accomplished, let's forget the whole thing and go on as we do in almost every other department of ecclesiastical life nowadays thinking up remedies instead of preventives. In the meanwhile, I hope the less illiterate clergy will be permitted to continue their "daily struggle" with the Latin.

Fraternally,

Name withheld

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Correspondence

Enjoys The English Breviary

IT is nearly a year since I read Father Fogerty's letter on "Reforming the Breviary" in THE PRIEST, and now I can add a word of hearty approval to his suggestions from my personal experience. I was hospitalized in February, 1955, with prospect of a long siege of illness and am still a sanatorium patient. Shortly after that date our good Archbishop procured for me a three-year dispensation from the obligation of the reading of the breviary (under the usual condition of saying 15 decades of the rosary instead).

Sometime after this I got a set of Benziger's edition of the *Roman Breviary in English* and when I began to feel able again to read the office at least occasionally I started to read it in English, while still using the dispensation and also saying the rosary as required. I did this as spiritual reading rather than as an obligation and found in it a veritable goldmine of devotional inspiration. At the same time it gave me a better understanding of the psalms and other parts of the breviary than I had acquired in all the previous fifty years of my priesthood.

I am now 76 and may be hospitalized for the rest of my life but I do find much consolation and more inspiration in reading the office in English than ever before. This may be due to the fact that I am a poor Latinist but nevertheless in my case it is a happy experiment.

Very respectfully yours in Christ,
C.J. Bier
Janesville, Wisc.

Critic Defends His Critique

FATHER Narcisco Irala recently defended his book, "Achieving Peace of Heart," in reply to my critique. If the reply were really an adequate refutation of what was said in the critique, nothing further need be added. However, his reply is of the same general nature as his small volume.

As with his book Father Irala quotes rather nebulously in his own favor from different authors. In this instance he has used the name of one of our most prominent American psychiatrists, Dr. Francis J. Braceland. In a private communication Dr. Braceland informs me that he should not be associated either by endorsement or by implication with Father Irala's book or Dr. Vittez' school.

If truth is one, then a book should follow it whether it be a scientific, philosophical, or popular approach to the subject. One gets the impression that Father Irala does not wish to be bound by such conventions. "Thousands of patients," "fourteen editions in five languages," and "hundreds of visits and letters of thanksgiving" hardly seem to be adequate proof of the value of Dr. Vittez' school. Such proof demands something more factual.

As a means of suggestive therapy this book may well have a usefulness. However, it should not claim to be anything more. Furthermore, suggestion is only symptomatic therapy and a poor substi-

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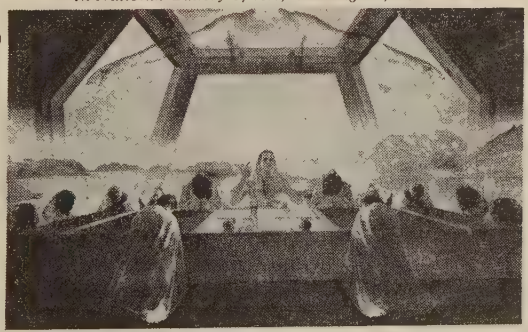

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tute for adequate treatment.
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Urges More Use Of The Mail

FATHER Dunne's article from Puerto Rico is the kind of helpful work we should all be glad to do for our fellow-priests and I thank you both for it. This is meant as a small step in the same direction.

It is a beautiful summer Sunday afternoon in this country parish and I would like to go to the local ball park and watch our boys. There is, of course, no assistant and no housekeeper to leave at home while I'm away. At my front door there appears a not-so-young lady who asks for a certificate of baptism. As I start to fill it out, she nervously asks whether I can enter the year of birth and baptism as six years later than the record shows.

She leaves with the certificate reading exactly as the record shows, but she also leaves me with the strong suspicion that the paper will tell a different story before it reaches her pastor, after some little work with ink-eradicator.

After her comes a procession of other document-seekers under orders to get their papers. So I get to see very little if anything of our baseball game.

Very occasionally I need a document, so I take a blank certificate, enter on it everything I know for certain, such as the name of the person baptized and his parents' names, and mail it to the proper pastor with an envelope stamped and addressed to myself, not forgetting something for the priest's efforts.

He can then take care of it at his leisure and not trouble to break into any activity (or passivity!) to make a tedious trip to his office. I cannot see any possible objection to this procedure except that it takes a little time on the part of the priest who is to use the documents. But for me that is amply repaid by the knowledge that I have made it easier for another priest—made it much easier for a young couple or an old woman whom I do not ask to make a long trip for a paper that the Post Office Department is quite willing to deliver in its original authentic condition at minimum cost.

Devotedly,
Pastor Rusticus

Ohio

A Mistranslation

MAY I call your attention to the English translation of the recent encyclical on the Sacred Heart, Haurietis aquas, regarding the citation from St. John's Gospel (7, 37-39)? There is a variant punctuation on this text which gives the words a different meaning than that found in our usual Vulgate text and all the English translations. However, the Holy Father does not follow this usual and more common punctuation. What he follows is the variant, and on this he bases the use of the text in reference to the Sacred Heart. The English translation, however (as found in *The Catholic Mind*, of August, 1956), had the usual puctuation as found in our

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Our sincere thanks to you for the success of all these publications.

ALBERT A. MURRAY, C.S.P.
Editor, Information Magazine

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revised Confraternity work. Please note:

The Pope quotes John 7, 37-39: "In novissimo autem die magno festivitatis stabat Jesus, et clamabat dicens: Si quis sitit, veniat ad me et bibat qui credit in me. Sicut dicit Scriptura, flumina de ventre eius fluent aquae vivae . . . Iis profecto qui Iesum loquentem audiebant, haud difficile erat haec verba, quibus ipse 'aquae vivae' fontem pollicebatur e suo sinu oriturum, ad sacrorum effata vatum referre Isaias, Ezechielis et Zachariae Regnum Messianicum vaticinantium itemque ad typicam illam petram, ex qua, a Moyse percussa, aqua mirandum in modum prosilivit (cf. Is. 12, 3, etc.)."

The translation reads:

"Now, on the last, the great day of the feast, Jesus stood and cried out, saying, 'If anyone thirst, let him come to me and drink; *he who believes* in Me, as the Scripture says, from *within him* there shall flow rivers of living water . . .'

"It was certainly not hard for those who heard Jesus speak these words, in which He promised that a fountain of 'living water' would flow from *within Him,* to recall the words of the Holy prophet Isaias, Ezechiel and Zachary foretelling the Messianic kingdom, and that rock from which water miraculously gushed forth when Moses struck it (Cf. Is. 12, 3, etc.)." *The Catholic Mind, Aug.* '56 p. 436-37.

According to this translation of the words of St. John with the punctuation, the "rivers of living water" flow from the one who believes, not from Jesus. But the words as cited in the encyclical in Latin, with the variant punctuation, have the "rivers of living water" flow from Jesus Himself. This is obviously the Pope's intention, as is evident from the translation of the words following the text of St. John, "He promised that a fountain of 'living water' would flow *from within Him.*" Accordingly, I think the translation of the Latin should read as follows:

"Now on the last, the great day of the feast, Jesus stood and cried out, saying, 'If anyone thirst, let him come to me, and let him drink who believes in me. As the Scripture says, from within him there shall flow rivers of living water' . . . (John 7, 37-39). It was certainly not hard for those who heard Jesus speak these words, in which He promised that a fountain of 'living water' would flow from within Him, to recall the words of the holy prophet Isaias, Ezechiel and Zachary foretelling the messianic kingdom, and that rock from which water miraculously gushed forth when Moses struck it (Cf. Is. 12, 3, etc.)."

For a treatment of the point one can refer to the noted English work, *A Catholic Commentary on Holy Scripture.* Here we note that Irenaeus, Cyprian, and some others read: If any one thirst let him come to me. And let him who believes in me drink. As the Scripture says: From within him rivers of living waters shall flow. In this case the source of living water indicated by the Scripture would be Christ Himself symbolized by the Rock. The other interpretation (punctuation) would have it flow from the believer (p. 996, No. 796-j).

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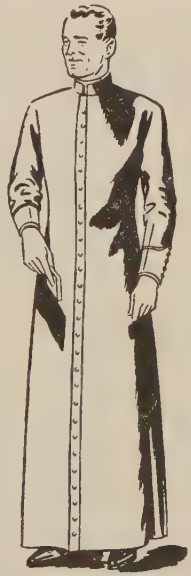

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Scripture scholars will probably discuss this matter at length, but for the translation into English, I think we should follow the Latin text as presented by the Pope. *The Catholic Mind* text involves a contradiction for it quotes John in such a way as to make the Scripture words mean the living water flows from the believer, and immediately after these words the Pope himself specifically has them refer to Jesus. Obviously, the reference to the Sacred Heart is much clearer if we follow the Latin text of the Holy Father.

Sincerely

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or more hours every evening watching T.V. This means in entertainment at home over 1,300 hours a year. Add to this the hours spent at movies, in diners, in being entertained at dinners, etc., about 300 hours more, and the comparison is even more startling.

We rightly ask the question: Why is Jesus in the Blessed Sacrament so woefully neglected? Why does He receive merely the minimum of attention from more than ninety per cent of the parishioners in most parishes? Certainly no one cause, but many causes are responsible for this neglect. But if we priests are perfectly honest with ourselves, one will see that we are not free from blame.

The first reason why the priest is to blame is that his people seldom if ever see him before the Blessed Sacrament except while he is saying Mass. Even if he is conscientious in making his preparation and thanksgiving, the people do not see him. He hides himself in the sacristy.

In these days when our example is so necessary to stir the consciences of a careless people, how much better it would be if we were seen kneeling in the church one half-hour before Mass—and one half-hour after Mass. The priest might, if he is fervent, do more. He might insist upon the two altar boys who serve his Mass being there with him for at least fifteen minutes before and after Mass. Let the server clothed in cassock and surplice kneel there with him. If this were consistently

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done the effect would be inspirational upon the entire parish. If this most laudable practice were continued every morning before Mass and after Mass, the priest and the altar boys would have silently preached a sermon on spiritual fervor that would gather daily spiritual momentum in the parish. The priest should not spend this time saying his office, but rather in mental prayer for his own needs and the needs of the souls committed to his care. The practice of the priest praying in the body of the church can effectively cure many evils.

Irreverence In Church

We American people are losing to an enormous extent our spirit of reverence in our churches. In some parishes talking while on the way out of church is most common. Can it be overcome? A method that may prove most effective is this: Where there are three priests in a parish, let two of them be present in the rear of the church, assisting at Mass with the parishioners. Let them remain in their places kneeling while the people are leaving the church, let them scan the people with their eyes, rivet them upon the loquacious, touch their lips as a sign of silence, point heavenward meanwhile—the lesson will be taken a little shamefacedly, but taken nevertheless.

A menace in many of our churches is standing at the door. Let one or two of the priests kneel at the rear of the church when people are entering. As soon as he is seen, people will take the hint and go up front. I knew a certain church where more than fifty people crowded into the vestibule for Mass. If the pastor had a prie-

dieu placed there and assisted at Mass there himself, and required that anyone else who assisted at Mass there would occupy a prie-dieu, he would find the front of the church filled before the prie-dieus around him would be used.

Another nuisance in many churches is talking in the choir-loft. Members of the choir are not always an edification to either the priests or the congregation. Let one of the priests occasionally go up there. Let him quietly say his office. His silence and prayerfulness will cure talking in the choir.

I have been giving missions for forty years, and every year, it appears to me our people make fewer visits to Jesus in the Blessed Sacrament, and I believe that priests and sisters are partly to blame.

The Sisters' Good Example

Why bring the Sisters into this? I know from the many hundreds of retreats I have given to the Sisters that these good women make many visits to the Blessed Sacrament themselves. There is nearly always someone in the convent chapel. But the pity of it is that these Sisters are always in the convent chapel and not in the parish church. Oh what an immense amount of edification is lost, because our people do not see our Sisters at prayer! Thousands of the children whom they have taught never saw their Sister paying a visit to the Blessed Sacrament. A spirit of exclusiveness, a religion apart, can be developed among our Sisters, most detrimental to fervor in a parish.

Personally I do not like Nuns huddling together when they come to Mass in the parish church. No

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women upon earth are as trustworthy as our Nuns. Why, then, not permit them to take any place in the church—to pray in any pew, to come to the Communion railing with the people? I believe the people occupying a pew in the church with any Nun will pray better because of her example. Where the parish church is near the school and convent, I believe a host of blessings would come upon the parish, that visits to the Blessed Sacrament would be multiplied hundreds of times, if our Sisters made many of their visits to the Blessed Sacrament in the Parish Church.

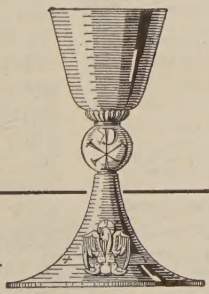
When faith is exposed to so many dangers as it is today, every possible endeavor should be made on the part of priests and Sisters to give the world the example of an army of men and women at prayer.

I know of no better way of fulfilling the precept of Our Blessed Lord: "So let your light shine before men that others seeing your good works may glorify your Father who is in heaven"; than the above practice of praying where people will see us pray.

Sincerely yours,
Stephen Sweeney, C.P.
Scranton, Pa.

Needs Funds

THE Catholic Center of Alburquerque, Bohol, has approved plans to renovate the convent of said municipality. By fact-finding, the renovation will entail an expense with an aggregate of six



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Correspondence

thousand pesos (P6,000.00) in both materials and labor. As we know, this convent was built during the Spanish regime. If you care to judge, as it is now, I know it is regrettable if its present condition is not cared for. An engineer whom I had invited, advised me not to let people mingle in any part of the convent the fact that it is dilapidating.

My parish is without funds. The number of children baptized weekly is but two or three; for burials, only two or three monthly; for marriage, 15 or little more yearly. No reliable sources can be had for the renovation of said convent. I made an appeal to our bishop, but I was denied of his aid on the grounds that his palace in Tagbilaran is in the course of its reconstruction, too. I do not seek aid from the town people, for I know they enjoy the hand-to-mouth existence. They are deprived of natural resources but cottage industries can be revived. They have only salt-making, pottery and fishing. From these occupations, they can hardly make both ends meet.

In view of the reasons above, in the name of our Patrona Santa Monica, I make this appeal to you to solicit your help for the anticipated project. I wish to request further, that you help me seeking aid from your friends who are financially better off, so that quite a handsome amount can be had and can be sent to me at your earliest convenience.

Yours in St. Monica,
(Rev.) Quiterio Sarigumba
St. Monica's Church
Alburquerque, Bohol
Philippines

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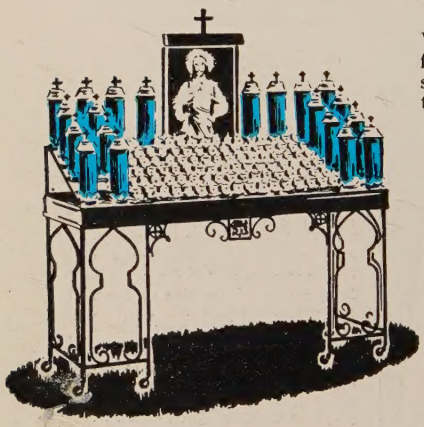

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